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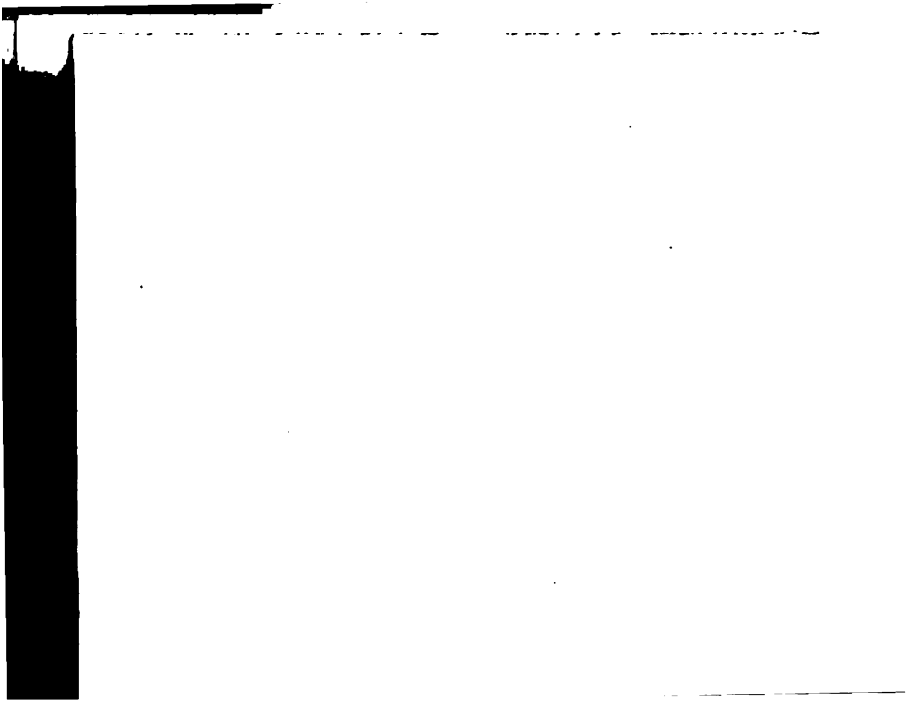

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THE

NEW TESTAMENT

OF

OUR LORD AND SAVIOUR

JESUS CHRIST

This Edition is authorised by the
AMERICAN COMMITTEE OF REVISION.

PHILIP SCHAFF, *President.*
GEORGE E. DAY, *Secretary.*

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THE

NEW TESTAMENT

OF

OUR LORD AND SAVIOUR

JESUS CHRIST

TRANSLATED OUT OF THE GREEK:

BEING THE VERSION SET FORTH A.D. 1611
COMPARED WITH THE MOST ANCIENT AUTHORITIES AND REVISED
A.D. 1881.

PRINTED FOR THE UNIVERSITIES OF
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PREFACE.

THE English Version of the New Testament here presented to the reader is a Revision of the Translation published in the year of Our Lord 1611, and commonly known by the name of the Authorised Version.

That Translation was the work of many hands and of several generations. The foundation was laid by William Tyndale. His translation of the New Testament was the true primary Version. The Versions that followed were either substantially reproductions of Tyndale's translation in its final shape, or revisions of Versions that had been themselves almost entirely based on it. Three successive stages may be recognised in this continuous work of authoritative revision: first, the publication of the Great Bible of 1539–41 in the reign of Henry VIII; next, the publication of the Bishops' Bible of 1568 and 1572 in the reign of Elizabeth; and lastly, the publication of the King's Bible of 1611 in the reign of James I. Besides these, the Genevan Version of 1560, itself founded on Tyndale's translation, must here be named; which, though not put forth by authority, was widely circulated in this country, and largely used by King James' Translators. Thus the form in which the English New Testament has now been read for 270 years was the result of various revisions made between 1525 and 1611; and the present Revision is an attempt, after a long interval, to follow the example set by a succession of honoured predecessors.

I. Of the many points of interest connected with the Translation of 1611, two require special notice; first, the Greek Text which it appears to have represented; and secondly, the character of the Translation itself.

1. With regard to the Greek Text, it would appear that, if to some extent the Translators exercised an independent judgement, it was mainly in choosing amongst readings contained in the principal editions of the Greek Text that had appeared in the sixteenth century. Wherever they seem to have followed a reading which is not found in any of those editions, their rendering may probably be traced to the Latin Vulgate. Their chief guides appear to have been the later editions of Stephanus and of Beza, and also, to a certain extent, the Complutensian Polyglott. All these were founded for the most part on manuscripts of late date, few in number, and used with little critical skill. But in those days it could hardly have been otherwise. Nearly all the more ancient

of the documentary authorities have become known only within the last two centuries; some of the most important of them, indeed, within the last few years. Their publication has called forth not only improved editions of the Greek Text, but a succession of instructive discussions on the variations which have been brought to light, and on the best modes of distinguishing original readings from changes introduced in the course of transcription. While therefore it has long been the opinion of all scholars that the commonly received text needed thorough revision, it is but recently that materials have been acquired for executing such a work with even approximate completeness.

2. The character of the Translation itself will be best estimated by considering the leading rules under which it was made, and the extent to which these rules appear to have been observed.

The primary and fundamental rule was expressed in the following terms:—'The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the Original will permit.' There was, however, this subsequent provision:—'These translations to be used, when they agree better with the text than the Bishops' Bible: Tindale's, Matthew's, Coverdale's, Whitchurch's, Geneva.' The first of these rules, which was substantially the same as that laid down at the revision of the Great Bible in the reign of Elizabeth, was strictly observed. The other rule was but partially followed. The Translators made much use of the Genevan Version. They do not however appear to have frequently returned to the renderings of the other Versions named in the rule, where those Versions differed from the Bishops' Bible. On the other hand, their work shews evident traces of the influence of a Version not specified in the rules, the Rhemish, made from the Latin Vulgate, but by scholars conversant with the Greek Original.

Another rule, on which it is stated that those in authority laid great stress, related to the rendering of words that admitted of different interpretations. It was as follows:—'When a word hath divers significations, that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.' With this rule was associated the following, on which equal stress appears to have been laid:—'The old ecclesiastical words to be kept, viz. the word *Church* not to be translated *Congregation*, &c.' This latter rule was for the most part carefully observed; but it may be doubted whether, in the case of words that admitted of different meanings, the instructions were at all closely followed. In dealing with the more difficult words of this class, the Translators appear to have paid much regard to traditional interpretations, and especially to the authority of the Vulgate; but, as to the large residue of words which might properly fall under the rule, they used considerable freedom. Moreover they profess in their Preface to have studiously adopted a variety of expression which would now be deemed hardly consistent with the requirements of faithful translation. They seem to have been

guided by the feeling that their Version would secure for the words they used a lasting place in the language; and they express a fear lest they should 'be charged (by scoffers) with some unequal dealing towards a great number of good English words,' which, without this liberty on their part, would not have a place in the pages of the English Bible. Still it cannot be doubted that they carried this liberty too far, and that the studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context, is one of the blemishes in their work.

A third leading rule was of a negative character, but was rendered necessary by the experience derived from former Versions. The words of the rule are as follows:—'No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot without some circumlocution so briefly and fitly be expressed in the text.' Here again the Translators used some liberty in their application of the rule. Out of more than 760 marginal notes originally appended to the Authorised Version of the New Testament, only a seventh part consists of explanations or literal renderings; the great majority of the notes being devoted to the useful and indeed necessary purpose of placing before the reader alternative renderings which it was judged that the passage or the words would fairly admit. The notes referring to variations in the Greek Text amount to about thirty-five.

Of the remaining rules it may be sufficient to notice one, which was for the most part consistently followed:—'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' The Translators had also the liberty, in 'any place of special obscurity,' to consult those who might be qualified to give an opinion.

Passing from these fundamental rules, which should be borne in mind by any one who would rightly understand the nature and character of the Authorised Version, we must call attention to the manner in which the actual work of the translation was carried on. The New Testament was assigned to two separate Companies, the one consisting of eight members, sitting at Oxford, the other consisting of seven members, sitting at Westminster. There is no reason to believe that these Companies ever sat together. They communicated to each other, and likewise to the four Companies to which the Old Testament and the Apocrypha had been committed, the results of their labours; and perhaps afterwards reconsidered them: but the fact that the New Testament was divided between two separate bodies of men involved a grave inconvenience, and was beyond all doubt the cause of many inconsistencies. These probably would have been much more serious, had it not been provided that there should be a final supervision of the whole Bible, by selected members from Oxford, Cambridge, and Westminster, the three centres at which the work had been carried on. These supervisors are said by one authority to have been six in number, and by another twelve. When it is remembered that this supervision was com-

pleted in nine months, we may wonder that the incongruities which remain are not more numerous.

The Companies appear to have been occupied in the actual business of revision about two years and three quarters.

Such, so far as can be gathered from the rules and modes of procedure, is the character of the time-honoured Version which we have been called upon to revise. We have had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and, we must not fail to add, the music of its cadences, and the felicities of its rhythm. To render a work that had reached this high standard of excellence still more excellent, to increase its fidelity without destroying its charm, was the task committed to us. Of that task, and of the conditions under which we have attempted its fulfilment, it will now be necessary for us to speak.

II. The present Revision had its origin in action taken by the Convocation of the Province of Canterbury in February 1870, and it has been conducted throughout on the plan laid down in Resolutions of both Houses of the Province, and, more particularly, in accordance with Principles and Rules drawn up by a special Committee of Convocation in the following May. Two Companies, the one for the revision of the Authorised Version of the Old Testament, and the other for the revision of the same Version of the New Testament, were formed in the manner specified in the Resolutions, and the work was commenced on the twenty-second day of June 1870. Shortly afterwards, steps were taken, under a resolution passed by both Houses of Convocation, for inviting the co-operation of American scholars; and eventually two Committees were formed in America, for the purpose of acting with the two English Companies, on the basis of the Principles and Rules drawn up by the Committee of Convocation.

The fundamental Resolutions adopted by the Convocation of Canterbury on the third and fifth days of May 1870 were as follows:—

'1. That it is desirable that a revision of the Authorised Version of the Holy Scriptures be undertaken.

'2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorised Version.

'3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgement of the most competent scholars such change is necessary.

'4. That in such necessary changes, the style of the language employed in the existing Version be closely followed.

'5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall

be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.'

The Principles and Rules agreed to by the Committee of Convocation on the twenty-fifth day of May 1870 were as follows:—

'1. To introduce as few alterations as possible into the Text of the Authorised Version consistently with faithfulness.

'2. To limit, as far as possible, the expression of such alterations to the language of the Authorised and earlier English Versions.

'3. Each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

'4. That the Text to be adopted be that for which the evidence is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorised Version was made, the alteration be indicated in the margin.

'5. To make or retain no change in the Text on the second final revision by each Company, except *two thirds* of those present approve of the same, but on the first revision to decide by simple majorities.

'6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whensoever the same shall be required by one third of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting.

'7. To revise the headings of chapters and pages, paragraphs, italics, and punctuation.

'8. To refer, on the part of each Company, when considered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions.'

These rules it has been our endeavour faithfully and consistently to follow. One only of them we found ourselves unable to observe in all particulars. In accordance with the seventh rule, we have carefully revised the paragraphs, italics, and punctuation. But the revision of the headings of chapters and pages would have involved so much of indirect, and indeed frequently of direct interpretation, that we judged it best to omit them altogether.

Our communications with the American Committee have been of the following nature. We transmitted to them from time to time each several portion of our First Revision, and received from them in return their criticisms and suggestions. These we considered with much care and attention during the time we were engaged on our Second Revision. We then sent over to them the various portions of the Second Revision as they were completed, and received further suggestions, which, like the former, were closely and carefully considered. Last of all, we forwarded to them the Revised Version in its final form; and a list of those passages in which they desire to place on record their preference of other readings and renderings will be found at the end of the volume. We gratefully acknowledge their care, vigilance,

and accuracy; and we humbly pray that their labours and our own thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking people throughout the world.

The whole time devoted to the work has been ten years and a half. The First Revision occupied about six years; the Second, about two years and a half. The remaining time has been spent in the consideration of the suggestions from America on the Second Revision, and of many details and reserved questions arising out of our own labours. As a rule, a session of four days has been held every month (with the exception of August and September) in each year from the commencement of the work in June 1870. The average attendance for the whole time has been sixteen each day; the whole Company consisting at first of twenty-seven, but for the greater part of the time of twenty-four members, many of them residing at great distances from London. Of the original number four have been removed from us by death.

At an early stage in our labours, we entered into an agreement with the Universities of Oxford and Cambridge for the conveyance to them of our copyright in the work. This arrangement provided for the necessary expenses of the undertaking; and procured for the Revised Version the advantage of being published by Bodies long connected with the publication of the Authorised Version.

III. We now pass onward to give a brief account of the particulars of the present work. This we propose to do under the four heads of Text, Translation, Language, and Marginal Notes.

1. A revision of the Greek text was the necessary foundation of our work; but it did not fall within our province to construct a continuous and complete Greek text. In many cases the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was usually not raised. A sufficiently laborious task remained in deciding between the rival claims of various readings which might properly affect the translation. When these were adjusted, our deviations from the text presumed to underlie the Authorised Version had next to be indicated, in accordance with the fourth rule; but it proved inconvenient to record them in the margin. A better mode however of giving them publicity has been found, as the University Presses have undertaken to print them in connexion with complete Greek texts of the New Testament.

In regard of the readings thus approved, it may be observed that the fourth rule, by requiring that 'the text to be adopted' should be 'that for which the evidence is decidedly preponderating,' was in effect an instruction to follow the authority of documentary evidence without deference to any printed text of modern times, and therefore to employ the best resources of criticism for estimating the value of evidence. Textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics.

Different schools of criticism have been represented among us, and have together contributed to the final result. In the early part of the work every various reading requiring consideration was discussed and voted on by the Company. After a time the precedents thus established enabled the process to be safely shortened; but it was still at the option of every one to raise a full discussion on any particular reading, and the option was freely used. On the first revision, in accordance with the fifth rule, the decisions were arrived at by simple majorities. On the second revision, at which a majority of two thirds was required to retain or introduce a reading at variance with the reading presumed to underlie the Authorised Version, many readings previously adopted were brought again into debate, and either re-affirmed or set aside.

Many places still remain in which, for the present, it would not be safe to accept one reading to the absolute exclusion of others. In these cases we have given alternative readings in the margin, wherever they seem to be of sufficient importance or interest to deserve notice. In the introductory formula, the phrases 'many ancient authorities,' 'some ancient authorities,' are used with some latitude to denote a greater or lesser proportion of those authorities which have a distinctive right to be called ancient. These ancient authorities comprise not only Greek manuscripts, some of which were written in the fourth and fifth centuries, but versions of a still earlier date in different languages, and also quotations by Christian writers of the second and following centuries.

2. We pass now from the Text to the Translation. The character of the Revision was determined for us from the outset by the first rule, 'to introduce as few alterations as possible, consistently with faithfulness.' Our task was revision, not re-translation.

In the application however of this principle to the many and intricate details of our work, we have found ourselves constrained by faithfulness to introduce changes which might not at first sight appear to be included under the rule.

The alterations which we have made in the Authorised Version may be roughly grouped in five principal classes. First, alterations positively required by change of reading in the Greek Text. Secondly, alterations made where the Authorised Version appeared either to be incorrect, or to have chosen the less probable of two possible renderings. Thirdly, alterations of obscure or ambiguous renderings into such as are clear and express in their import. For it has been our principle not to leave any translation, or any arrangement of words, which could adapt itself to one or other of two interpretations, but rather to express as plainly as was possible that interpretation which seemed best to deserve a place in the text, and to put the other in the margin.

There remain yet two other classes of alterations which we have felt to be required by the same principle of faithfulness. These are,—Fourthly, alterations of the Authorised Version in cases where it was inconsistent with itself in the rendering of two or more passages con-

fessedly alike or parallel. Fifthly, alterations rendered necessary *by consequence*, that is, arising out of changes already made, though not in themselves required by the general rule of faithfulness. Both these classes of alterations call for some further explanation.

The frequent inconsistencies in the Authorised Version have caused us much embarrassment from the fact already referred to, namely, that a studied variety of rendering, even in the same chapter and context, was a kind of principle with our predecessors, and was defended by them on grounds that have been mentioned above. The problem we had to solve was to discriminate between varieties of rendering which were compatible with fidelity to the true meaning of the text, and varieties which involved inconsistency, and were suggestive of differences that had no existence in the Greek. This problem we have solved to the best of our power, and for the most part in the following way.

Where there was a doubt as to the exact shade of meaning, we have looked to the context for guidance. If the meaning was fairly expressed by the word or phrase that was before us in the Authorised Version, we made no change, even where rigid adherence to the rule of translating, as far as possible, the same Greek word by the same English word might have prescribed some modification.

There are however numerous passages in the Authorised Version in which, whether regard be had to the recurrence (as in the first three Gospels) of identical clauses and sentences, to the repetition of the same word in the same passage, or to the characteristic use of particular words by the same writer, the studied variety adopted by the Translators of 1611 has produced a degree of inconsistency that cannot be reconciled with the principle of faithfulness. In such cases we have not hesitated to introduce alterations, even though the sense might not seem to the general reader to be materially affected.

The last class of alterations is that which we have described as rendered necessary *by consequence*; that is, by reason of some foregoing alteration. The cases in which these consequential changes have been found necessary are numerous and of very different kinds. Sometimes the change has been made to avoid tautology; sometimes to obviate an unpleasing alliteration or some other infelicity of sound; sometimes, in the case of smaller words, to preserve the familiar rhythm; sometimes for a convergence of reasons which, when explained, would at once be accepted, but until so explained might never be surmised even by intelligent readers.

This may be made plain by an example. When a particular word is found to recur with characteristic frequency in any one of the Sacred Writers, it is obviously desirable to adopt for it some uniform rendering. Again, where, as in the case of the first three Evangelists, precisely the same clauses or sentences are found in more than one of the Gospels, it is no less necessary to translate them in every place in the same way. These two principles may be illustrated by reference to a word that perpetually recurs in St. Mark's Gospel, and that may be translated

either 'straightway,' 'forthwith,' or 'immediately.' Let it be supposed that the first rendering is chosen, and that the word, in accordance with the first of the above principles, is in that Gospel uniformly translated 'straightway.' Let it be further supposed that one of the passages of St. Mark in which it is so translated is found, word for word, in one of the other Gospels, but that there the rendering of the Authorised Version happens to be 'forthwith' or 'immediately.' That rendering must be changed on the second of the above principles; and yet such a change would not have been made but for this concurrence of two sound principles, and the consequent necessity of making a change on grounds extraneous to the passage itself.

This is but one of many instances of consequential alterations which might at first sight appear unnecessary, but which nevertheless have been deliberately made, and are not at variance with the rule of introducing as few changes in the Authorised Version as faithfulness would allow.

There are some other points of detail which it may be here convenient to notice. One of these, and perhaps the most important, is the rendering of the Greek aorist. There are numerous cases, especially in connexion with particles ordinarily expressive of present time, in which the use of the indefinite past tense in Greek and English is altogether different; and in such instances we have not attempted to violate the idiom of our language by forms of expression which it could not bear. But we have often ventured to represent the Greek aorist by the English preterite, even where the reader may find some passing difficulty in such a rendering, because we have felt convinced that the true meaning of the original was obscured by the presence of the familiar auxiliary. A remarkable illustration may be found in the seventeenth chapter of St. John's Gospel, where the combination of the aorist and the perfect shews, beyond all reasonable doubt, that different relations of time were intended to be expressed.

Changes of translation will also be found in connexion with the aorist participle, arising from the fact that the usual periphrasis of this participle in the Vulgate, which was rendered necessary by Latin idiom, has been largely reproduced in the Authorised Version by 'when' with the past tense (as for example in the second chapter of St. Matthew's Gospel), even where the ordinary participial rendering would have been easier and more natural in English.

In reference to the perfect and the imperfect tenses but little needs to be said. The correct translation of the former has been for the most part, though with some striking exceptions, maintained in the Authorised Version: while with regard to the imperfect, clear as its meaning may be in the Greek, the power of expressing it is so limited in English, that we have been frequently compelled to leave the force of the tense to be inferred from the context. In a few instances, where faithfulness imperatively required it, and especially where, in the Greek, the significance of the imperfect tense seemed to be additionally marked by the us-

of the participle with the auxiliary verb, we have introduced the corresponding form in English. Still, in the great majority of cases we have been obliged to retain the English preterite, and to rely either on slight changes in the order of the words, or on prominence given to the accompanying temporal particles, for the indication of the meaning which, in the Greek, the imperfect tense was designed to convey.

On other points of grammar it may be sufficient to speak more briefly.

Many changes, as might be anticipated, have been made in the case of the definite article. Here again it was necessary to consider the peculiarities of English idiom, as well as the general tenor of each passage. Sometimes we have felt it enough to prefix the article to the first of a series of words to all of which it is prefixed in the Greek, and thus, as it were, to impart the idea of definiteness to the whole series, without running the risk of overloading the sentence. Sometimes, conversely, we have had to tolerate the presence of the definite article in our Version, when it is absent from the Greek, and perhaps not even grammatically latent; simply because English idiom would not allow the noun to stand alone, and because the introduction of the indefinite article might have introduced an idea of oneness or individuality, which was not in any degree traceable in the original. In a word, we have been careful to observe the use of the article wherever it seemed to be idiomatically possible: where it did not seem to be possible, we have yielded to necessity.

As to the pronouns and the place they occupy in the sentence, a subject often overlooked by our predecessors, we have been particularly careful; but here again we have frequently been baffled by structural or idiomatical peculiarities of the English language which precluded changes otherwise desirable.

In the case of the particles we have met with less difficulty, and have been able to maintain a reasonable amount of consistency. The particles in the Greek Testament are, as is well known, comparatively few, and they are commonly used with precision. It has therefore been the more necessary here to preserve a general uniformity of rendering, especially in the case of the particles of causality and inference, so far as English idiom would allow.

Lastly, many changes have been introduced in the rendering of the prepositions, especially where ideas of instrumentality or of mediate agency, distinctly marked in the original, had been confused or obscured in the translation. We have however borne in mind the comprehensive character of such prepositions as 'of' and 'by,' the one in reference to agency and the other in reference to means, especially in the English of the seventeenth century; and have rarely made any change where the true meaning of the original as expressed in the Authorised Version would be apparent to a reader of ordinary intelligence.

3. We now come to the subject of Language.

The second of the rules, by which the work has been governed, pre-

scribed that the alterations to be introduced should be expressed, as far as possible, in the language of the Authorised Version or of the Versions that preceded it.

To this rule we have faithfully adhered. We have habitually consulted the earlier Versions; and in our sparing introduction of words not found in them or in the Authorised Version we have usually satisfied ourselves that such words were employed by standard writers of nearly the same date, and had also that general hue which justified their introduction into a Version which has held the highest place in the classical literature of our language. We have never removed any archaisms, whether in structure or in words, except where we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some misconception of the true sense of the passage. The frequent inversions of the strict order of the words, which add much to the strength and variety of the Authorised Version, and give an archaic colour to many felicities of diction, have been seldom modified. Indeed, we have often adopted the same arrangement in our own alterations; and in this, as in other particulars, we have sought to assimilate the new work to the old.

In a few exceptional cases we have failed to find any word in the older stratum of our language that appeared to convey the precise meaning of the original. There, and there only, we have used words of a later date; but not without having first assured ourselves that they are to be found in the writings of the best authors of the period to which they belong.

In regard of Proper Names no rule was prescribed to us. In the case of names of frequent occurrence we have deemed it best to follow generally the rule laid down for our predecessors. That rule, it may be remembered, was to this effect, 'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' Some difficulty has been felt in dealing with names less familiarly known. Here our general practice has been to follow the Greek form of names, except in the case of persons and places mentioned in the Old Testament: in this case we have followed the Hebrew.

4. The subject of the Marginal Notes deserves special attention. They represent the results of a large amount of careful and elaborate discussion, and will, perhaps, by their very presence, indicate to some extent the intricacy of many of the questions that have almost daily come before us for decision. These Notes fall into four main groups: first, notes specifying such differences of reading as were judged to be of sufficient importance to require a particular notice; secondly, notes indicating the exact rendering of words to which, for the sake of English idiom, we were obliged to give a less exact rendering in the text; thirdly, notes, very few in number, affording some explanation which the original appeared to require; fourthly, alternative renderings in difficult or debateable passages. The notes of this last group are numerous, and

largely in excess of those which were admitted by our predecessors. In the 270 years that have passed away since their labours were concluded, the Sacred Text has been minutely examined, discussed in every detail, and analysed with a grammatical precision unknown in the days of the last Revision. There has thus been accumulated a large amount of materials that have prepared the way for different renderings, which necessarily came under discussion. We have therefore placed before the reader in the margin other renderings than those which were adopted in the text, wherever such renderings seemed to deserve consideration. The rendering in the text, where it agrees with the Authorised Version, was supported by at least one third, and, where it differs from the Authorised Version, by at least two thirds of those who were present at the second revision of the passage in question.

A few supplementary matters have yet to be mentioned. These may be thus enumerated,—the use of Italics, the arrangement in Paragraphs, the mode of printing Quotations from the Poetical Books of the Old Testament, the Punctuation, and, last of all, the Titles of the different Books that make up the New Testament,—all of them particulars on which it seems desirable to add a few explanatory remarks.

(*a*) The determination, in each place, of the words to be printed in italics has not been by any means easy; nor can we hope to be found in all cases perfectly consistent. In the earliest editions of the Authorised Version the use of a different type to indicate supplementary words not contained in the original was not very frequent, and cannot easily be reconciled with any settled principle. A review of the words so printed was made, after a lapse of some years, for the editions of the Authorised Version published at Cambridge in 1629 and 1638. Further, though slight, modifications were introduced at intervals between 1638 and the more systematic revisions undertaken respectively by Dr. Paris in the Cambridge Edition of 1762, and by Dr. Blayney in the Oxford Edition of 1769. None of them however rest on any higher authority than that of the persons who from time to time superintended the publication. The last attempt to bring the use of italics into uniformity and consistency was made by Dr. Scrivener in the Paragraph Bible published at Cambridge in 1870–73. In succeeding to these labours, we have acted on the general principle of printing in italics words which did not appear to be necessarily involved in the Greek. Our tendency has been to diminish rather than to increase the amount of italic printing; though, in the case of difference of readings, we have usually marked the absence of any words in the original which the sense might nevertheless require to be present in the Version; and again, in the case of inserted pronouns, where the reference did not appear to be perfectly certain, we have similarly had recourse to italics. Some of these cases, especially when there are slight differences of reading, are of singular intricacy, and make it impossible to maintain rigid uniformity.

(*b*) We have arranged the Sacred Text in paragraphs, after the precedent of the earliest English Versions, so as to assist the general reader in following the current of narrative or argument. The present arrangement will be found, we trust, to have preserved the due mean between a system of long portions which must often include several separate topics, and a system of frequent breaks which, though they may correctly indicate the separate movements of thought in the writer, often seriously impede a just perception of the true continuity of the passage. The traditional division into chapters, which the Authorised Version inherited from Latin Bibles of the later middle ages, is an illustration of the former method. These paragraphs, for such in fact they are, frequently include several distinct subjects. Moreover they sometimes, though rarely, end where there is no sufficient break in the sense. The division of chapters into verses, which was introduced into the New Testament for the first time in 1551, is an exaggeration of the latter method, with its accompanying inconveniences. The serious obstacles to the right understanding of Holy Scripture, which are interposed by minute subdivision, are often overlooked; but if any one will consider for a moment the injurious effect that would be produced by breaking up a portion of some great standard work into separate verses, he will at once perceive how necessary has been an alteration in this particular. The arrangement by chapters and verses undoubtedly affords facilities for reference: but this advantage we have been able to retain by placing the numerals on the inside margin of each page.

(*c*) A few words will suffice as to the mode of printing quotations from the Poetical Books of the Old Testament. Wherever the quotation extends to two or more lines, our practice has been to recognise the parallelism of their structure by arranging the lines in a manner that appears to agree with the metrical divisions of the Hebrew original. Such an arrangement will be found helpful to the reader; not only as directing his attention to the poetical character of the quotation, but as also tending to make its force and pertinence more fully felt. We have treated in the same way the hymns in the first two chapters of the Gospel according to St. Luke.

(*d*) Great care has been bestowed on the punctuation. Our practice has been to maintain what is sometimes called the heavier system of stopping, or, in other words, that system which, especially for convenience in reading aloud, suggests such pauses as will best ensure a clear and intelligent setting forth of the true meaning of the words. This course has rendered necessary, especially in the Epistles, a larger use of colons and semicolons than is customary in modern English printing.

(*e*) We may in the last place notice one particular to which we were not expressly directed to extend our revision, namely, the titles of the Books of the New Testament. These titles are no part of the original text; and the titles found in the most ancient manuscripts are of too short a form to be convenient for use. Under these circumstances, we

have deemed it best to leave unchanged the titles which are given in the Authorised Version as printed in 1611.

We now conclude, humbly commending our labours to Almighty God, and praying that his favour and blessing may be vouchsafed to that which has been done in his name. We recognised from the first the responsibility of the undertaking; and through our manifold experience of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organised efforts of scholarship and criticism, unless assisted by Divine help.

We know full well that defects must have their place in a work so long and so arduous as this which has now come to an end. Blemishes and imperfections there are in the noble Translation which we have been called upon to revise; blemishes and imperfections will assuredly be found in our own Revision. All endeavours to translate the Holy Scriptures into another tongue must fall short of their aim, when the obligation is imposed of producing a Version that shall be alike literal and idiomatic, faithful to each thought of the original, and yet, in the expression of it, harmonious and free. While we dare to hope that in places not a few of the New Testament the introduction of slight changes has cast a new light upon much that was difficult and obscure, we cannot forget how often we have failed in expressing some finer shade of meaning which we recognised in the original, how often idiom has stood in the way of a perfect rendering, and how often the attempt to preserve a familiar form of words, or even a familiar cadence, has only added another perplexity to those which already beset us.

Thus, in the review of the work which we have been permitted to complete, our closing words must be words of mingled thank-giving, humility, and prayer. Of thanksgiving, for the many blessings vouchsafed to us throughout the unbroken progress of our corporate labours; of humility, for our failings and imperfections in the fulfilment of our task; and of prayer to Almighty God, that the Gospel of our Lord and Saviour Jesus Christ may be more clearly and more freshly shewn forth to all who shall be readers of this Book.

JERUSALEM CHAMBER,
WESTMINSTER ABBEY.
11th *November* 1880.

THE NAMES AND ORDER

OF ALL THE

BOOKS OF THE NEW TESTAMENT.

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Genealogy of Jesus

Birth of Jesus

THE GOSPEL ACCORDING TO
S. MATTHEW.

1 [1]THE book of the [2]generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren;
3 and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron
4 begat [3]Ram; and [3]Ram begat Amminadab; and Amminadab begat Nahshon; and Nah-
5 shon begat Salmon; and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth;
6 and Obed begat Jesse; and Jesse begat David the king.

And David begat Solomon of her *that had been the wife*
7 of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah be-
8 gat [4]Asa; and [4]Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram be-
9 gat Uzziah; and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah;
10 and Hezekiah begat Manasseh; and Manasseh begat [5]Amon; and [5]Amon begat Jo-
11 siah; and Josiah begat Jechoniah and his brethren, at the time of the [6]carrying away to Babylon.

12 And after the [6]carrying away to Babylon, Jechoniah begat [7]Shealtiel; and [7]Shealtiel be-
13 gat Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim
14 begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat E-
15 liud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph
16 the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham unto David are fourteen generations; and from David unto the [6]carrying away to Babylon fourteen generations; and from the [6]carrying away to Babylon unto the Christ fourteen generations.

18 Now the [8]birth [9]of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the [10]Holy Ghost. And Joseph her hus-
19 band, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But
20 when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is [11]conceived in her is of the Holy Ghost. And she shall bring
21 forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins. Now all this
22 is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23 Behold, the virgin shall be with child, and shall bring forth a son,
And they shall call his name [12]Immanuel;
which is, being interpreted,

1 Or, *The genealogy of Jesus Christ*

2 Or, *birth*: as in ver. 18.

3 Gr. *Aram.*

4 Gr. *Asaph.*

5 Gr. *Amos.*

6 Or, *removal to Babylon*

7 Gr. *Salathiel.*

8 Or, *generation*: as in ver. 1.

9 Some ancient authorities read *of the Christ.*

10 Or, *Holy Spirit*: and so throughout this book.

11 Gr. *begotten.*

12 Gr. *Emmanuel.*

24 God with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto
25 him his wife; and knew her not till she had brought forth a son: and he called his name JESUS.

2 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, [1] wise men from the east
2 came to Jerusalem, saying, [2] Where is he that is born King of the Jews? for we saw his star in the east, and are
3 come to worship him. And when Herod the king heard it, he was troubled, and all
4 Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should
5 be born. And they said unto him, In Bethlehem of Judæa: for thus it is written [3] by the prophet,

6 And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.

7 Then Herod privily called the [1] wise men, and learned of them carefully [4] what time the
8 star appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found *him*, bring me word, that I also may come and worship him.
9 And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
10 And when they saw the star, they rejoiced with exceeding great joy. And they came 11
into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.
And being warned *of God* in 12
a dream that they should not return to Herod, they departed into their own country another way.

Now when they were depart- 13
ed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.
And he arose and took the 14
young child and his mother by night, and departed into Egypt; and was there until 15
the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.
Then Herod, when he saw 16
that he was mocked of the [1] wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the [1] wise men. Then was fulfilled that 17
which was spoken [3] by Jeremiah the prophet, saying,

A voice was heard in Ra- 18
mah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they are not.

But when Herod was dead, 19

[1] Gr. *Magi.* Compare Esther i. 13; Dan. ii. 12.

[2] Or, *Where is the King of the Jews that is born?*

[3] Or, *through*

[4] Or, *the time of the star that appeared*

Visit of the Magi

Flight into Egypt

"Slaughter of the Innocents"

Return to Nazareth

Preaching of the Baptist

Baptism of Jesus

Temptation of Jesus

behold, an angel of the Lord appeareth in a dream to Jo-
20 seph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young
21 child's life. And he arose and took the young child and his mother, and came into the
22 land of Israel. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned *of God* in a dream, he withdrew into the
23 parts of Galilee, and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken [1]by the prophets, that he should be called a Nazarene.

3 And in those days cometh John the Baptist, preaching
2 in the wilderness of Judæa, saying, Repent ye; for the kingdom of heaven is at hand.
3 For this is he that was spoken of [1]by Isaiah the prophet, saying,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

4 Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was lo-
5 custs and wild honey. Then went out unto him Jerusalem, and all Judæa, and all the re-
6 gion round about Jordan; and they were baptized of him in the river Jordan, confessing
7 their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath
8 to come? Bring forth therefore fruit worthy of [2]repentance: and think not to say
9 within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up
10 children unto Abraham. And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.
11 I indeed baptize you [3]with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not [4]worthy to bear: he shall baptize you [5]with the Holy Ghost and *with* fire:
12 whose fan is in his hand, and he will throughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.
13 Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.
14 But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?
15 But Jesus answering said unto him, Suffer [5]*it* now: for thus it becometh us to fulfil all righteousness. Then he suffereth him.
16 And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened [6]unto him, and he saw the Spirit of God descending as a dove, and coming upon him:
17 and lo, a voice out of the heavens, saying, [7]This is my beloved Son, in whom I am well pleased.

4 Then was Jesus led up of the Spirit into the wilderness
2 to be tempted of the devil. And when he had fasted forty
3 days and forty nights, he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that these

1 Or, *through*

2 Or, *your repentance*

3 Or, *in*

4 Gr. *sufficient.*

5 Or, *me*

6 Some ancient authorities omit *unto him.*

7 Or, *This is my Son: my beloved in whom I am well pleased.* See ch. xii. 18.

4 stones become [1]bread. But
he answered and said, It is
written, Man shall not live by
bread alone, but by every word
that proceedeth out of the
5 mouth of God. Then the devil
taketh him into the holy city;
and he set him on the [2]pin-
6 nacle of the temple, and saith
unto him, If thou art the Son
of God, cast thyself down: for
it is written,
He shall give his angels
charge concerning thee:
And on their hands they
shall bear thee up,
Lest haply thou dash thy
foot against a stone.
7 Jesus said unto him, Again
it is written, Thou shalt not
8 tempt the Lord thy God. A-
gain, the devil taketh him unto
an exceeding high mountain,
and sheweth him all the king-
doms of the world, and the
9 glory of them; and he said
unto him, All these things will
I give thee, if thou wilt fall
10 down and worship me. Then
saith Jesus unto him, Get
thee hence, Satan: for it is
written, Thou shalt worship
the Lord thy God, and him
11 only shalt thou serve. Then
the devil leaveth him; and
behold, angels came and minis-
tered unto him.
12 Now when he heard that John
was delivered up, he withdrew
13 into Galilee; and leaving Na-
zareth, he came and dwelt in
Capernaum, which is by the
sea, in the borders of Zebulun
14 and Naphtali: that it might be
fulfilled which was spoken [3]by
Isaiah the prophet, saying,
15 The land of Zebulun and
the land of Naphtali,
[4]Toward the sea, beyond
Jordan,
Galilee of the [5]Gentiles,
16 The people which sat in
darkness
Saw a great light,
And to them which sat in
the region and shadow of
death,
To them did light spring up.
17 From that time began Jesus
to preach, and to say, Repent
ye; for the kingdom of heaven
is at hand.
18 And walking by the sea of
Galilee, he saw two brethren,
Simon who is called Peter,
and Andrew his brother, cast-
ing a net into the sea; for they
19 were fishers. And he saith
unto them, Come ye after me,
and I will make you fishers
20 of men. And they straightway
left the nets, and followed him.
21 And going on from thence
he saw other two brethren,
[6]James the *son* of Zebedee,
and John his brother, in the
boat with Zebedee their father,
mending their nets; and he
22 called them. And they straight-
way left the boat and their fa-
ther, and followed him.
23 And [7]Jesus went about in
all Galilee, teaching in their
synagogues, and preaching the
[8]gospel of the kingdom, and
healing all manner of disease
and all manner of sickness
24 among the people. And the
report of him went forth into
all Syria: and they brought
unto him all that were sick,
holden with divers diseases
and torments, [9]possessed with
devils, and epileptic, and pal-
sied; and he healed them. And
25 there followed him great multi-
tudes from Galilee and Decapo-
lis and Jerusalem and Judæa
and *from* beyond Jordan.
5 And seeing the multitudes,
he went up into the mountain:
and when he had sat down, his
2 disciples came unto him: and
he opened his mouth and
taught them, saying,
3 Blessed are the poor in spi-
rit: for theirs is the kingdom
of heaven.

1 Gr. *loaves.*

2 Gr. *wing.*

3 Or, *through*

4 Gr. *The way of the sea.*

5 Gr. *nations*: and so elsewhere.

6 Or, *Jacob*: and so elsewhere.

7 Some ancient authorities read *he.*

8 Or, *good tidings*: and so elsewhere.

9 Or, *demoniacs*

Calls the Four

Summary of the Gal. Ministry
Teaches throughout Galilee
Preaching

Withdraws to Galilee
and
preaches.

The Sermon on the Mount

The Beatitudes

Of Enmity

2. The Friendship of Disciples
(Relation of the Disciples)
to the World

Of Adultery
Of Lust

His Relation to the
Law & the Prophets

4 [1]Blessed are they that mourn: for they shall be comforted.
5 Blessed are the meek: for they shall inherit the earth.
6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.
7 Blessed are the merciful: for they shall obtain mercy.
8 Blessed are the pure in heart: for they shall see God.
9 Blessed are the peacemakers: for they shall be called sons of God.
10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the
11 kingdom of heaven. Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against
12 you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
13 Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.
14 Ye are the light of the world. A city set on a hill cannot be
15 hid. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in
16 the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.
17 Think not that I came to destroy the law or the prophets: I came not to destroy,
18 but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever there-
19 fore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, 20
that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.
Ye have heard that it was 21
said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement: but I say 22
unto you, that every one who is angry with his brother [2] shall be in danger of the judgement; and whosoever shall say to his brother, [3]Raca, shall be in danger of the council; and whosoever shall say, [4]Thou fool, shall be in danger [5]of the [6]hell of fire. If therefore 23
thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there 24
thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with 25
thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge [7]deliver thee to the officer, and thou be cast into prison.
Verily I say unto thee, Thou 26
shalt by no means come out thence, till thou have paid the last farthing.
Ye have heard that it was 27
said, Thou shalt not commit adultery: but I say unto you, 28
that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if 29
thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profit-

[1] Some ancient authorities transpose ver. 4 and 5.
[2] Many ancient authorities insert *without cause*.
[3] An expression of contempt.
[4] Or, *Moreh*, a Hebrew expression of condemnation.
[5] Gr. *unto* or *into*.
[6] Gr. *Gehenna of fire*.
[7] Some ancient authorities omit *deliver thee*.

able for thee that one of thy members should perish, and not thy whole body be cast
30 into [1]hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy
31 whole body go into [1]hell. It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement:
32 but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.
33 Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto
34 the Lord thine oaths: but I say unto you, Swear not at all; neither by the heaven, for it
35 is the throne of God; nor by the earth, for it is the footstool of his feet; nor [2]by Jerusalem, for it is the city of
36 the great King. Neither shalt thou swear by thy head, for thou canst not make one hair
37 white or black. [3]But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of [4]the evil *one*.
38 Ye have heard that it was said, An eye for an eye, and
39 a tooth for a tooth: but I say unto you, Resist not [5]him that is evil: but whosoever smiteth thee on thy right cheek, turn
40 to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloke also.
41 And whosoever shall [6]compel thee to go one mile, go with
42 him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

1 Gr. *Gehenna.*

2 Or, *toward*

3 Some ancient authorities read *But your speech shall be.*

4 Or, *evil*: as in ver. 39; vi. 13.

5 Or, *evil*

6 Gr. *impress.*

7 That is, *collectors or renters of Roman taxes*: and so elsewhere.

43 Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy:
44 but I say unto you, Love your enemies, and pray for them that
45 persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on
46 the just and the unjust. For if ye love them that love you, what reward have ye? do not even the [7]publicans the same?
47 And if ye salute your brethren only, what do ye more *than others*? do not even the Gen-
48 tiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

6 Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.

2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their
3 reward. But when thou doest alms, let not thy left hand know what thy right hand
4 doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.
6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying
7

Of Love to Enemies

Of Oaths

Of [illegible]

Of Retaliation

[illegible]

Of divided Service

Freedom of prayer

Of earthly Anxiety

Of Fasting

Of Treasure on earth and
in heaven

of the inner light

use not vain repetitions, as the Gentiles do: for they think that they shall be heard for
8 their much speaking. Be not therefore like unto them: for [1]your Father knoweth what
9 things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed
10 be thy name. Thy kingdom come. Thy will be done, as in
11 heaven, so on earth. Give us
12 this day [2]our daily bread. And forgive us our debts, as we also
13 have forgiven our debtors. And bring us not into temptation, but deliver us from [3]the evil
14 *one.*[4] For if ye forgive men their trespasses, your heavenly Father will also forgive you.
15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward.
17 But thou, when thou fastest, anoint thy head, and wash
18 thy face; that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.
19 Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves
20 [5]break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not [5]break
21 through nor steal: for where thy treasure is, there will thy
22 heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, 23
thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No man can serve two 24
masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. Therefore I say 25
unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Be- 26
hold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being 27
anxious can add one cubit unto his [6]stature? And why 28
are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even 29
Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the 30
grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? Be not therefore 31
anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all 32
these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But 33
seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore 34

[1] Some ancient authorities read *God your Father.*

[2] Gr. *our bread for the coming day.*

[3] Or, *evil*

[4] Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, for ever. Amen.*

[5] Gr. *dig through.*

[6] Or, *age*

anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

7 Judge not, that ye be not
2 judged. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be mea-
3 sured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is
4 in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam
5 is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
6 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.
7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened
8 unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be open-
9 ed. Or what man is there of you, who, if his son shall ask him for a loaf, will give him
10 a stone; or if he shall ask for a fish, will give him a serpent?
11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to
12 them that ask him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.
13 Enter ye in by the narrow gate: for wide [1] is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. [2] For narrow is the 14
gate, and straitened the way, that leadeth unto life, and few be they that find it.

Beware of false prophets, 15
which come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits 16
ye shall know them. Do *men* gather grapes of thorns, or figs of thistles? Even so every good 17
tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree 18
cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every 19
tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore 20
by their fruits ye shall know them. Not every one that 21
saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to 22
me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out [3] devils, and by thy name do many [4] mighty works? And 23
then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Every one therefore 24
which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock: and the rain de- 25
scended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that 26
heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain de- 27

[1] Some ancient authorities omit *is the gate.*

[2] Many ancient authorities read *How narrow is the gate, &c.*

[3] Gr. *demons.*

[4] Gr. *powers.*

Of Judging

The Positive Set

Mission of Holy Things

Encouragement to Prayer

"The Golden Rule"

The Two Ways:
The narrow Gate

Cleansed a Leper ?

Peter's ~~Simons~~ wife's mother healed
and others at evening.

The commended Centurion

X [illegible] Matt. 8:14
Mark 1:29
Luke 4:38

The Storm at Sea

scended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

28 And it came to pass, when Jesus ended these words, the multitudes were astonished at
29 his teaching: for he taught them as *one* having authority, and not as their scribes.

8 And when he was come down from the mountain, great multitudes followed him.
2 And behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou
3 canst make me clean. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed.
4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 And when he was entered into Capernaum, there came unto him a centurion, be-
6 seeching him, and saying, Lord, my [1] servant lieth in the house sick of the palsy, grievously
7 tormented. And he saith unto him, I will come and heal him.
8 And the centurion answered and said, Lord, I am not [2] worthy that thou shouldest come under my roof: but only say [3] the word, and my [1] servant
9 shall be healed. For I also am a man [4] under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my [5] servant, Do this, and
10 he doeth it.' And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, [6] I have not found so great faith, no,
11 not in Israel. And I say unto you, that many shall come

[1] Or, *boy*

[2] Gr. *sufficient.*

[3] Gr. *with a word.*

[4] Some ancient authorities insert *set*: as in Luke vii. 8.

[5] Gr. *bond-servant.*

[6] Many ancient authorities read *With no man in Israel have I found so great faith.*

[7] Gr. *recline.*

[8] Or, *demoniacs*

[9] Or, *through*

[10] Gr. *one scribe.*

[11] Or, *Teacher*

[12] Gr. *lodging-places.*

from the east and the west, and shall [7] sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but 12 the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth.
And Jesus said unto the cen- 13 turion, Go thy way; as thou hast believed, *so* be it done unto thee. And tho [1] servant was healed in that hour.

And when Jesus was come 14 into Peter's house, he saw his wife's mother lying sick of a fever. And he touched her 15 hand, and the fever left her; and she arose, and ministered unto him. And when even was 16 come, they brought unto him many [8] possessed with devils: and he cast out the spirits with a word, and healed all that were sick: that it might be 17 fulfilled which was spoken [9] by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

Now when Jesus saw great 18 multitudes about him, he gave commandment to depart unto the other side. And there 19 came [10] a scribe, and said unto him, [11] Master, I will follow thee whithersoever thou goest.
And Jesus saith unto him, 20 The foxes have holes, and the birds of the heaven *have* [12] nests; but the Son of man hath not where to lay his head. And another of the dis- 21 ciples said unto him, Lord, suffer me first to go and bury my father. But Jesus saith 22 unto him, Follow me; and leave the dead to bury their own dead.

And when he was entered 23 into a boat, his disciples followed him. And behold, there 24 arose a great tempest in the sea, insomuch that the boat was covered with the waves:

25 but he was asleep. And they came to him, and awoke him, saying, Save, Lord; we perish.
26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.
27 And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?
28 And when he was come to the other side into the country of the Gadarenes, there met him two [1]possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man could pass by
29 that way. And behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the
30 time? Now there was afar off from them a herd of many
31 swine feeding. And the [2]devils besought him, saying, If thou cast us out, send us away in-
32 to the herd of swine. And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in
33 the waters. And they that fed them fled, and went away into the city, and told everything, and what was befallen to them
34 that were [1]possessed with devils. And behold, all the city came out to meet Jesus: and when they saw him, they besought *him* that he would depart from their borders.

9 And he entered into a boat, and crossed over, and came in-
2 to his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, [3]Son, be of good cheer;
3 thy sins are forgiven. And

1 Or. *demoniacs*

2 Gr. *demons*

3 Gr. *Child.*

4 Many ancient authorities read *seeing.*

5 Or. *authority*

6 Gr. *reclined:* and so always.

7 Or. *Teacher*

8 Gr. *strong.*

9 Some ancient authorities omit *oft.*

behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus 4
[4]knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is 5
easier, to say, Thy sins are forgiven; or to say, Arise, and walk? But that ye may know 6
that the Son of man hath [5]power on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house. And he arose, and de- 7
parted to his house. But when 8
the multitudes saw it, they were afraid, and glorified God, which had given such [5]power unto men.

And as Jesus passed by from 9
thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

And it came to pass, as he 10
[6]sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. And 11
when the Pharisees saw it, they said unto his disciples, Why eateth your [7]Master with the publicans and sinners? But when he heard it, he said, 12
They that are [8]whole have no need of a physician, but they that are sick. But go ye and 13
learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

Then come to him the dis- 14
ciples of John, saying, Why do we and the Pharisees fast [9]oft, but thy disciples fast not? And Jesus said unto 15
them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and

The Gadarene Demoniac

calls Matthew ?

and makes a Feast

heals a Paralytic ?

of Fasting

Jairus's Daughter
and

Calumny

the Woman with the
Issue of Blood

and Sisters and Friends

the Daughter of Herodias

Appoint the Twelve Apostles

Sons of Zebedee

16 then will they fast. And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is
17 made. Neither do *men* put new wine into old [1]wine skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

18 While he spake these things unto them, behold, there came [2]a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she
19 shall live. And Jesus arose, and followed him, and *so did*
20 his disciples. And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the
21 border of his garment: for she said within herself, If I do but touch his garment, I shall
22 be [3]made whole. But Jesus turning and seeing her said, Daughter, be of good cheer: thy faith hath [4]made thee whole. And the woman was
23 [3]made whole from that hour. And when Jesus came into the ruler's house, and saw the flute-players, and the crowd
24 making a tumult, he said, Give place: for the damsel is not dead, but sleepeth. And they laughed him to scorn.
25 But when the crowd was put forth, he entered in, and took her by the hand; and the
26 damsel arose. And [5]the fame hereof went forth into all that land.

27 And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou
28 son of David. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord.
29 Then touched he their eyes, saying, According to your faith be it done unto you.
30 And their eyes were opened. And Jesus [6]strictly charged them, saying, See that no man
31 know it. But they went forth, and spread abroad his fame in all that land.

32 And as they went forth, behold, there was brought to him a dumb man possessed
33 with a [7]devil. And when the [7]devil was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the
34 Pharisees said, [8]By the prince of the [9]devils casteth he out [9]devils.

35 And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all
36 manner of sickness. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep
37 not having a shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few.
38 Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

10 1 And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the *son* of Zebedee, and John his
3 brother; Philip, and Bartho-

[1] That is, *skins used as bottles*

[2] Gr. *one ruler.*

[3] Or, *saved thee*

[4] Or, *saved thee*

[5] Gr. *fl.ia fame.*

[6] Or, *sternly*

[7] Gr. *demon.*

[8] Or, *In*

[9] Gr. *demons.*

lomew; Thomas, and Matthew the publican; James the *son* of Alphæus, and Thaddæus;
4 Simon the [1]Cananæan, and Judas Iscariot, who also [2]be-
5 trayed him. These twelve Jesus sent forth, and charged them, saying,

Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans:
6 but go rather to the lost sheep
7 of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand.
8 Heal the sick, raise the dead, cleanse the lepers, cast out [3]devils: freely ye received,
9 freely give. Get you no gold, nor silver, nor brass in your
10 [4]purses; no wallet for *your* journey, neither two coats, nor shoes, nor staff: for the labourer is worthy of his food.
11 And into whatsoever city or village ye shall enter, search out who in it is worthy; and there
12 abide till ye go forth. And as ye enter into the house,
13 salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return
14 to you. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake
15 off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, than for that city.
16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and [5]harmless as doves.
17 But beware of men: for they will deliver you up to councils, and in their synagogues they
18 will scourge you; yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. But when they
19 deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak.
20 For it is not ye that speak, but the Spirit of your Father that speaketh in you. And
21 brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and [6]cause them to be put to
22 death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be
23 saved. But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

24 A disciple is not above his [7]master, nor a [8]servant above
25 his lord. It is enough for the disciple that he be as his [7]master, and the [8]servant as his lord. If they have called the master of the house [9]Beelzebub, how much more *shall they call* them of his household! Fear
26 them not therefore: for there is nothing covered, that shall not be revealed; and hid, that
27 shall not be known. What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops. And be not
28 afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both
29 soul and body in [10]hell. Are not two sparrows sold for a farthing? and not one of them
30 shall fall on the ground without your Father: but the very
31 hairs of your head are all numbered. Fear not therefore; ye
32 are of more value than many sparrows. Every one therefore who shall confess [11]me before

[1] Or, *Zealot.* See Luke vi. 15: Acts i. 13.

[2] Or, *delivered him up: and so always.*

[3] Gr. *demons.*

[4] Gr. *girdles.*

[5] Or, *simple*

[6] Or, *put them to death*

[7] Or, *teacher*

[8] Gr. *bond-servant.*

[9] Gr. *Beelzebul*: and so elsewhere.

[10] Gr. *Gehenna.*

[11] Gr. *in me.*

The Twelve
and sent forth
and heard him forth-

their years aliayed :

their Trials foretold :
their Charge

men, [1] him will I also confess
before my Father which is in
33 heaven. But whosoever shall
deny me before men, him will
I also deny before my Father
which is in heaven.
34 Think not that I came to
[2] send peace on the earth: I
came not to [2] send peace, but
35 a sword. For I came to set a
man at variance against his
father, and the daughter a-
gainst her mother, and the
daughter in law against her
36 mother in law: and a man's
foes *shall be* they of his own
37 household. He that loveth fa-
ther or mother more than me
is not worthy of me: and he
that loveth son or daughter
more than me is not worthy
38 of me. And he that doth not
take his cross and follow after
39 me, is not worthy of me. He
that [3] findeth his [4] life shall
lose it; and he that [5] loseth his
[4] life for my sake shall find it.
40 He that receiveth you re-
ceiveth me, and he that re-
ceiveth me receiveth him that
41 sent me. He that receiveth a
prophet in the name of a pro-
phet shall receive a prophet's
reward; and he that receiveth
a righteous man in the name
of a righteous man shall re-
ceive a righteous man's re-
42 ward. And whosoever shall
give to drink unto one of these
little ones a cup of cold water
only, in the name of a dis-
ciple, verily I say unto you,
he shall in no wise lose his
reward.

11 And it came to pass, when
Jesus had made an end of
commanding his twelve dis-
ciples, he departed thence to
teach and preach in their
cities.
2 Now when John heard in
the prison the works of the
Christ, he sent by his disciples,
3 and said unto him, Art thou

[1] Gr. *in him.*

[2] Gr. *cast.*

[3] Or, *found*

[4] Or, *soul*

[5] Or, *lost*

[6] Or, *the gospel*

[7] Many ancient authorities read *But what went ye out to see? a prophet?*

[8] Gr. *lesser.*

[9] Or, him

[10] Some ancient authorities omit *to hear.*

he that cometh, or look we
for another? And Jesus an- 4
swered and said unto them,
Go your way and tell John
the things which ye do hear
and see: the blind receive 5
their sight, and the lame walk,
the lepers are cleansed, and
the deaf hear, and the dead
are raised up, and the poor
have [6] good tidings preached to
them. And blessed is he, who- 6
soever shall find none occasion
of stumbling in me. And as 7
these went their way, Jesus be-
gan to say unto the multitudes
concerning John, What went ye
out into the wilderness to be-
hold? a reed shaken with the
wind? But what went ye out for 8
to see? a man clothed in soft
raiment? Behold, they that
wear soft *raiment* are in kings'
houses. [7] But wherefore went 9
ye out? to see a prophet? Yea,
I say unto you, and much more
than a prophet. This is he, of 10
whom it is written,

Behold, I send my messen-
ger before thy face,
Who shall prepare thy way
before thee.

Verily I say unto you, A- 11
mong them that are born of
women there hath not arisen
a greater than John the Bap-
tist: yet he that is [8] but little
in the kingdom of heaven is
greater than he. And from 12
the days of John the Baptist
until now the kingdom of hea-
ven suffereth violence, and men
of violence take it by force. For 13
all the prophets and the law
prophesied until John. And 14
if ye are willing to receive [9] it,
this is Elijah, which is to come.
He that hath ears [10] to hear, 15
let him hear. But whereunto 16
shall I liken this generation?
It is like unto children sitting
in the marketplaces, which
call unto their fellows, and 17
say, We piped unto you, and

ye did not dance; we wailed,
18 and ye did not [1]mourn. For
John came neither eating nor
drinking, and they say, He
19 hath a [2]devil. The Son of
man came eating and drink-
ing, and they say, Behold, a
gluttonous man, and a wine-
bibber, a friend of publicans
and sinners! And wisdom [3]is
justified by her [4]works.
20 Then began he to upbraid
the cities wherein most of his
[5]mighty works were done, be-
21 cause they repented not. Woe
unto thee, Chorazin! woe unto
thee, Bethsaida! for if the
[5]mighty works had been done
in Tyre and Sidon which were
done in you, they would have
repented long ago in sackcloth
22 and ashes. Howbeit I say unto
you, it shall be more tolerable
for Tyre and Sidon in the day
of judgement, than for you.
23 And thou, Capernaum, shalt
thou be exalted unto heaven?
thou shalt [6]go down unto
Hades: for if the [5]mighty
works had been done in So-
dom which were done in thee,
it would have remained until
24 this day. Howbeit I say unto
you, that it shall be more
tolerable for the land of So-
dom in the day of judgement,
than for thee.
25 At that season Jesus an-
swered and said, I [7]thank
thee, O Father, Lord of hea-
ven and earth, that thou didst
hide these things from the wise
and understanding, and didst
26 reveal them unto babes: yea,
Father, [8]for so it was well-
27 pleasing in thy sight. All
things have been delivered
unto me of my Father: and
no one knoweth the Son, save
the Father; neither doth any
know the Father, save the Son,
and he to whomsoever the Son
28 willeth to reveal *him*. Come
unto me, all ye that labour

1 Gr. *beat the breast.*

2 Gr. *demon.*

3 Or, *was*

4 Many ancient authorities read *children*: as in Luke vii. 35.

5 Gr. *powers.*

6 Many ancient authorities read *be brought down.*

7 Or, *praise*

8 Or, *that*

9 Some ancient authorities read *they did eat.*

10 Gr. *a greater thing.*

and are heavy laden, and I
will give you rest. Take my 29
yoke upon you, and learn of
me; for I am meek and lowly
in heart: and ye shall find rest
unto your souls. For my yoke 30
is easy, and my burden is light.
At that season Jesus went 12
on the sabbath day through
the cornfields; and his disci-
ples were an hungred, and
began to pluck ears of corn, 2
and to eat. But the Phari-
sees, when they saw it, said
unto him, Behold, thy disci-
ples do that which it is not
lawful to do upon the sabbath.
But he said unto them, Have 3
ye not read what David did,
when he was an hungred, and
they that were with him; how 4
he entered into the house of
God, and [9]did eat the shew-
bread, which it was not law-
ful for him to eat, neither
for them that were with him,
but only for the priests? Or 5
have ye not read in the law,
how that on the sabbath day
the priests in the temple pro-
fane the sabbath, and are
guiltless? But I say unto you, 6
that [10]one greater than the
temple is here. But if ye had 7
known what this meaneth, I
desire mercy, and not sacri-
fice, ye would not have con-
demned the guiltless. For the 8
Son of man is lord of the sab-
bath.
And he departed thence, and 9
went into their synagogue:
and behold, a man having a 10
withered hand. And they asked
him, saying, Is it lawful to heal
on the sabbath day? that they
might accuse him. And he 11
said unto them, What man
shall there be of you, that
shall have one sheep, and if
this fall into a pit on the sab-
bath day, will he not lay hold
on it, and lift it out? How 12
much then is a man of more

Upbraided Chorazin,
1. Bethsaida, Capernaum

Lord of the Sabbath

The Thanksgiving and
3 Invitation of Jesus

2. A Man
Heals on the Sabbath

Iri. narrows Stummy Stuffed

value than a sheep! Wherefore
it is lawful to do good on the
13 sabbath day. Then saith he
to the man, Stretch forth thy
hand. And he stretched it
forth; and it was restored
14 whole, as the other. But the
Pharisees went out, and took
counsel against him, how they
15 might destroy him. And Jesus
perceiving *it* withdrew from
thence: and many followed
him; and he healed them all,
16 and charged them that they
should not make him known:
17 that it might be fulfilled which
was spoken [1]by Isaiah the
prophet, saying,
18 Behold, my servant whom
I have chosen;
My beloved in whom my
soul is well pleased:
I will put my Spirit upon
him,
And he shall declare judge-
ment to the Gentiles.
19 He shall not strive, nor cry
aloud;
Neither shall any one hear
his voice in the streets.
20 A bruised reed shall he not
break,
And smoking flax shall he
not quench,
Till he send forth judge-
ment unto victory
21 And in his name shall the
Gentiles hope.
22 Then was brought unto him
[2]one possessed with a devil,
blind and dumb: and he heal-
ed him, insomuch that the
dumb man spake and saw.
23 And all the multitudes were
amazed, and said, Is this the
24 son of David? But when the
Pharisees heard it, they said,
This man doth not cast out
[3]devils, but [4]by Beelzebub the
25 prince of the [3]devils. And
knowing their thoughts he
said unto them, Every king-
dom divided against itself is
brought to desolation; and

1 Or, *through*

2 Or, *a demoniac*

3 Gr. *demons.*

4 Or, *in*

5 Some ancient authorities read *unto you men.*

6 Or, *age*

every city or house divided
against itself shall not stand:
and if Satan casteth out Satan, 26
he is divided against himself;
how then shall his kingdom
stand? And if I [4]by Beelze- 27
bub cast out [3]devils, [4]by whom
do your sons cast them out?
therefore shall they be your
judges. But if I [4]by the Spirit 28
of God cast out [3]devils, then
is the kingdom of God come
upon you. Or how can one 29
enter into the house of the
strong *man*, and spoil his
goods, except he first bind the
strong *man*? and then he will
spoil his house. He that is not 30
with me is against me; and
he that gathereth not with me
scattereth. Therefore I say 31
unto you, Every sin and blas-
phemy shall be forgiven [5]unto
men; but the blasphemy a-
gainst the Spirit shall not be
forgiven. And whosoever shall 32
speak a word against the Son
of man, it shall be forgiven
him; but whosoever shall
speak against the Holy Spirit,
it shall not be forgiven him,
neither in this [6]world, nor in
that which is to come. Either 33
make the tree good, and its
fruit good; or make the tree
corrupt, and its fruit corrupt:
for the tree is known by its
fruit. Ye offspring of vipers, 34
how can ye, being evil, speak
good things? for out of the
abundance of the heart the
mouth speaketh. The good 35
man out of his good treasure
bringeth forth good things:
and the evil man out of his
evil treasure bringeth forth
evil things. And I say unto 36
you, that every idle word that
men shall speak, they shall
give account thereof in the
day of judgement. For by thy 37
words thou shalt be justified,
and by thy words thou shalt
be condemned.

38 Then certain of the scribes and Pharisees answered him, saying, [1] Master, we would see
39 a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jo-
40 nah the prophet: for as Jonah was three days and three nights in the belly of the [2] whale; so shall the Son of man be three days and three nights in the
41 heart of the earth. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, [3] a
42 greater than Jonah is here. The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, [3] a greater than Solomon is here.
43 But the unclean spirit, when [4] he is gone out of the man, passeth through waterless places, seeking rest, and findeth it
44 not. Then [4] he saith, I will return into my house whence I came out; and when [4] he is come, [4] he findeth it empty,
45 swept, and garnished. Then goeth [4] he, and taketh with [5] himself seven other spirits more evil than [5] himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation

46 While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to
47 him. [6] And one said unto him, Behold, thy mother and thy brethren stand without, seek-
48 ing to speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth 49
his hand towards his disciples, and said, Behold, my mother and my brethren! For whoso- 50
ever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

13 On that day went Jesus out of the house, and sat by
2 the sea side. And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the
3 multitude stood on the beach. And he spake to them many things in parables, saying, Behold, the sower went forth to
4 sow; and as he sowed, some *seeds* fell by the way side, and the birds came and devoured
5 them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because
6 they had no deepness of earth: and when the sun was risen, they were scorched; and because they had no root, they
7 withered away. And others fell upon the thorns; and the thorns grew up, and choked
8 them: and others fell upon the good ground, and yielded fruit, some a hundredfold, some six-
9 ty, some thirty. He that hath ears [7], let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?
11 And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but
12 to them it is not given. For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which
13 he hath. Therefore speak I to them in parables; because

[1] Or, *Teacher*

[2] Gr. *sea-monster.*

[3] Gr. *more than.*

[4] Or, *it*

[5] Or, *itself*

[6] Some ancient authorities omit ver. 47.

[7] Some ancient authorities add here, and in ver. 43, *to hear*: as in Mark iv. 9; Luke viii. 8.

Sweetness (Craving) p.90
Search for Signs
rebuked

Jesus Teaches in Parables:

The Sower

The Reason for Parables

Spiritual Kinship more
than bodily natural

[Parable of the Tares

Parable of the Sower
Explained

The Mustard Seed.

The Leaven

seeing they see not, and hearing they hear not, neither do
14 they understand. And unto them is fulfilled the prophecy of Isaiah, which saith,
By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
15 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.
16 But blessed are your eyes, for they see; and your ears, for
17 they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear,
18 and heard them not. Hear then ye the parable of the
19 sower. When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side.
20 And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth
21 it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he
22 stumbleth. And he that was sown among the thorns, this is he that heareth the word; and the care of the [1]world, and the deceitfulness of riches,

[1] Or, *age*

[2] Or, *darnel*

[3] Gr. *bond-servants.*

[4] Gr. *A man that is an enemy.*

choke the word, and he becometh unfruitful. And he 23
that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

Another parable set he be- 24
fore them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men 25
slept, his enemy came and sowed [2]tares also among the wheat, and went away. But 26
when the blade sprang up, and brought forth fruit, then appeared the tares also. And the 27
[3]servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said 28
unto them, [4]An enemy hath done this. And the [3]servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest 29
haply while ye gather up the tares, ye root up the wheat with them. Let both grow to- 30
gether until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Another parable set he be- 31
fore them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less 32
than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

Another parable spake he 33
unto them; The kingdom of

heaven is like unto leaven, which a woman took, and hid in three [1]measures of meal, till it was all leavened.

34 All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them:
35 that it might be fulfilled which was spoken [2]by the prophet, saying,

I will open my mouth in parables;
I will utter things hidden from the foundation [3]of the world.

36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the
37 field. And he answered and said, He that soweth the good
38 seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil *one*;
39 and the enemy that sowed them is the devil: and the harvest is [4]the end of the world; and the reapers are
40 angels. As therefore the tares are gathered up and burned with fire; so shall it be in [4]the
41 end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them
42 that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and
43 gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and [5]in his joy he goeth and selleth all that he hath, and buyeth that field.

1 The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half.

2 Or, *through*

3 Many ancient authorities omit *of the world.*

4 Or, *the consummation of the age*

5 Or, *for joy thereof*

6 Gr. *drag-net.*

7 Gr. *powers.*

8 Gr. *caused to stumble.*

45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly
46 pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a [6]net, that was cast into the sea, and gathered of every kind: which, when
48 it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast
49 away. So shall it be in [4]the end of the world: the angels shall come forth, and sever the wicked from among the right-
50 eous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

51 Have ye understood all these things? They say unto him,
52 Yea. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

53 And it came to pass, when Jesus had finished these parables, he departed thence. And
54 coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom,
55 and these [7]mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas?
56 And his sisters, are they not all with us? Whence then hath this man all these things?
57 And they were [8]offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

Parables prophesied

Parable of the Tares explained

The hid Treasure

The goodly Pearl of Great Price

The Fishes – net

Closing Admonition

Jesus Preaches in Capernaum and is rejected

The Tetrarch's concern about Jesus and Treatment of the Baptist Execution?

Jesus walks His Walking on the Sea

The Feeding of the Five Thousand

58 And he did not many [1] mighty works there because of their unbelief.

14 At that season Herod the tetrarch heard the report
2 concerning Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him.
3 For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's
4 wife. For John said unto him, It is not lawful for thee to
5 have her. And when he would have put him to death, he feared the multitude, because
6 they counted him as a prophet. But when Herod's birthday came, the daughter of Herodias danced in the midst,
7 and pleased Herod. Whereupon he promised with an oath to give her whatsoever
8 she should ask. And she, being put forward by her mother, saith, Give me here in a
9 charger the head of John the Baptist. And the king was grieved; but for the sake of his oaths, and of them which
10 sat at meat with him, he commanded it to be given: and
11 he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she
12 brought it to her mother. And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.
13 Now when Jesus heard *it*, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard *thereof*, they followed him [2] on
14 foot from the cities. And he came forth, and saw a great multitude, and he had compassion on them, and healed
15 their sick. And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food. But Jesus said 16
unto them, They have no need to go away; give ye them to
1 Gr. *powers.* eat. And they say unto him, 17
We have here but five loaves, and two fishes. And he said, 18
Bring them hither to me. And 19
he commanded the multitudes to [3] sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples
2 Or, *by land* to the multitudes. And they 20
did all eat, and were filled: and they took up that which remained over of the broken pieces, twelve baskets full. And 21
they that did eat were about five thousand men, beside women and children.

And straightway he con- 22
strained the disciples to enter
3 Gr. *recline.* into the boat, and to go before him unto the other side, till he should send the multitudes away. And after he had sent 23
the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone. But 24
the boat [4] was now in the midst of the sea, distressed by the waves; for the wind was contrary. And in the fourth watch 25
of the night he came unto them, walking upon the sea.
4 Some ancient authorities read *was many furlongs distant from the land.* And when the disciples saw 26
him walking on the sea, they were troubled, saying, It is an apparition; and they cried out for fear. But straightway Je- 27
sus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answer- 28
ed him and said, Lord, if it be thou, bid me come unto thee upon the waters. And he said, 29

Come. And Peter went down from the boat, and walked upon the waters, [1] to come to
30 Jesus. But when he saw the wind [2], he was afraid; and beginning to sink, he cried out,
31 saying, Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore
32 didst thou doubt? And when they were gone up into the
33 boat, the wind ceased. And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.
34 And when they had crossed over, they came to the land,
35 unto Gennesaret. And when the men of that place knew him, they sent into all that region round about, and brought unto him all that were sick;
36 and they besought him that they might only touch the border of his garment: and as many as touched were made whole.

15 Then there come to Jesus from Jerusalem Pharisees
2 and scribes, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands
3 when they eat bread. And he answered and said unto them, Why do ye also transgress the commandment of God because
4 of your tradition? For God said, Honour thy father and thy mother: and, He that speaketh evil of father or mother, let him [3] die the death.
5 But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is
6 given *to God*; he shall not honour his father [4]. And ye have made void the [5] word of God
7 because of your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying,

[1] Some ancient authorities read *and came.*

[2] Many ancient authorities add *strong.*

[3] Or, *surely die*

[4] Some ancient authorities add *or his mother.*

[5] Some ancient authorities read *law.*

[6] Gr. *caused to stumble.*

[7] Gr. *planting.*

This people honoureth me 8
with their lips;
But their heart is far from
me.
But in vain do they worship 9
me,
Teaching *as their* doctrines
the precepts of men.
And he called to him the mul- 10
titude, and said unto them,
Hear, and understand: Not 11
that which entereth into the
mouth defileth the man; but
that which proceedeth out of
the mouth, this defileth the
man. Then came the disciples, 12
and said unto him, Knowest
thou that the Pharisees were
[6] offended, when they heard this
saying? But he answered and 13
said, Every [7] plant which my
heavenly Father planted not,
shall be rooted up. Let them 14
alone: they are blind guides.
And if the blind guide the
blind, both shall fall into a
pit. And Peter answered and 15
said unto him, Declare unto
us the parable. And he said, 16
Are ye also even yet without
understanding? Perceive ye 17
not, that whatsoever goeth
into the mouth passeth into
the belly, and is cast out into
the draught? But the things 18
which proceed out of the
mouth come forth out of the
heart; and they defile the
man. For out of the heart 19
come forth evil thoughts, murders, adulteries, fornications,
thefts, false witness, railings:
these are the things which de- 20
file the man: but to eat with
unwashen hands defileth not
the man.
And Jesus went out thence, 21
and withdrew into the parts
of Tyre and Sidon. And be- 22
hold, a Canaanitish woman
came out from those borders,
and cried, saying, Have mercy
on me, O Lord, thou son of
David; my daughter is griev-

Brinds
The Reception in Jerusalem

Ceremonial
Of Ritual Defilement & Real

The Nativities Journey
The Canaanites Women

Pictures of Children.
Cured

The Demand for Sign

The Leaves of the Fig tree

the Feeding of the Four thousand

28 ously vexed with a [1]devil. But
he answered her not a word.
And his disciples came and
besought him, saying, Send
her away; for she crieth after
24 us. But he answered and said,
I was not sent but unto the
lost sheep of the house of Is-
25 rael. But she came and wor-
shipped him, saying, Lord, help
26 me. And he answered and
said, It is not meet to take the
children's [2]bread and cast it
27 to the dogs. But she said,
Yea, Lord: for even the dogs
eat of the crumbs which fall
28 from their masters' table. Then
Jesus answered and said unto
her, O woman, great is thy
faith: be it done unto thee
even as thou wilt. And her
daughter was healed from that
hour.

29 And Jesus departed thence,
and came nigh unto the sea
of Galilee; and he went up
into the mountain, and sat
30 there. And there came unto
him great multitudes, having
with them the lame, blind,
dumb, maimed, and many
others, and they cast them
down at his feet; and he heal-
31 ed them: insomuch that the
multitude wondered, when they
saw the dumb speaking, the
maimed whole, and the lame
walking, and the blind seeing:
and they glorified the God of
Israel.

32 And Jesus called unto him
his disciples, and said, I have
compassion on the multitude,
because they continue with me
now three days and have no-
thing to eat: and I would not
send them away fasting, lest
haply they faint in the way.
33 And the disciples say unto
him, Whence should we have
so many loaves in a desert
place, as to fill so great a mul-
34 titude? And Jesus saith unto
them, How many loaves have

1 Gr. *demon.*

2 Or, *loaf*

3 The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities.

4 Gr. *loaves.*

5 Or, It is *because we took no bread.*

ye? And they said, Seven, and
a few small fishes. And he 35
commanded the multitude to
sit down on the ground; and 36
he took the seven loaves and
the fishes; and he gave thanks
and brake, and gave to the dis-
ciples, and the disciples to the
multitudes. And they did all 37
eat, and were filled: and they
took up that which remained
over of the broken pieces, seven
baskets full. And they that 38
did eat were four thousand
men, beside women and chil-
dren. And he sent away the 39
multitudes, and entered into
the boat, and came into the
borders of Magadan.

And the Pharisees and Sad- **16**
ducees came, and tempting
him asked him to shew them
a sign from heaven. But he 2
answered and said unto them,
[3]When it is evening, ye say, *It*
will be fair weather: for the
heaven is red. And in the 3
morning, *It will be* foul wea-
ther to-day: for the heaven is
red and lowring. Ye know
how to discern the face of the
heaven; but ye cannot *dis-*
cern the signs of the times.
An evil and adulterous gene- 4
ration seeketh after a sign;
and there shall no sign be
given unto it, but the sign of
Jonah. And he left them, and
departed.

And the disciples came to 5
the other side and forgot to
take [4]bread. And Jesus said 6
unto them, Take heed and
beware of the leaven of the
Pharisees and Sadducees. And 7
they reasoned among them-
selves, saying, [5]We took no
[4]bread. And Jesus perceiving 8
it said, O ye of little faith,
why reason ye among your-
selves, because ye have no
[4]bread? Do ye not yet per- 9
ceive, neither remember the
five loaves of the five thou-

sand, and how many [1]baskets
10 ye took up? Neither the seven
loaves of the four thousand,
and how many [1]baskets ye took
11 up? How is it that ye do not
perceive that I spake not to
you concerning [2]bread? But
beware of the leaven of the
12 Pharisees and Sadducees. Then
understood they how that he
bade them not beware of the
leaven of [2]bread, but of the
teaching of the Pharisees and
Sadducees.

13 Now when Jesus came into
the parts of Cæsarea Philippi,
he asked his disciples, saying,
Who do men say [3]that the
14 Son of man is? And they said,
Some *say* John the Baptist;
some, Elijah: and others, Je-
remiah, or one of the prophets.
15 He saith unto them, But who
16 say ye that I am? And Simon
Peter answered and said, Thou
art the Christ, the Son of the
17 living God. And Jesus an-
swered and said unto him,
Blessed art thou, Simon Bar-
Jonah: for flesh and blood
hath not revealed it unto thee,
but my Father which is in
18 heaven. And I also say unto
thee, that thou art [4]Peter, and
upon this [5]rock I will build
my church; and the gates of
Hades shall not prevail against
19 it. I will give unto thee the
keys of the kingdom of hea-
ven: and whatsoever thou
shalt bind on earth shall be
bound in heaven: and what-
soever thou shalt loose on
earth shall be loosed in hea-
20 ven. Then charged he the dis-
ciples that they should tell no
man that he was the Christ.

21 From that time began [6]Je-
sus to shew unto his disciples,
how that he must go unto
Jerusalem, and suffer many
things of the elders and chief
priests and scribes, and be
killed, and the third day be
raised up. And Peter took 22
him, and began to rebuke
him, saying, [7]Be it far from
thee, Lord: this shall never
be unto thee. But he turned, 23
and said unto Peter, Get thee
behind me, Satan: thou art a
stumblingblock unto me: for
thou mindest not the things
of God, but the things of men.
Then said Jesus unto his dis- 24
ciples, If any man would come
after me, let him deny himself,
and take up his cross, and
follow me. For whosoever 25
would save his [8]life shall lose
it: and whosoever shall lose
his [8]life for my sake shall find
it. For what shall a man be 26
profited, if he shall gain the
whole world, and forfeit his
[8]life? or what shall a man
give in exchange for his [8]life?
For the Son of man shall 27
come in the glory of his Fa-
ther with his angels; and then
shall he render unto every man
according to his [9]deeds. Verily 28
I say unto you, There be some
of them that stand here, which
shall in no wise taste of death,
till they see the Son of man
coming in his kingdom.

And after six days Jesus 17
taketh with him Peter, and
James, and John his brother,
and bringeth them up into a
high mountain apart: and he 2
was transfigured before them:
and his face did shine as the
sun, and his garments became
white as the light. And be- 3
hold, there appeared unto
them Moses and Elijah talk-
ing with him. And Peter an- 4
swered, and said unto Jesus,
Lord, it is good for us to be
here: if thou wilt, I will make
here three [10]tabernacles; one
for thee, and one for Moses,
and one for Elijah. While he 5
was yet speaking, behold, a
bright cloud overshadowed
them: and behold, a voice out

1 *Basket* in ver. 9 and 10 represents different Greek words.

2 Gr. *loaves.*

3 Many ancient authorities read *that I the Son of man am.* See Mark viii. 27; Luke ix. 18.

4 Gr. *Petros.*

5 Gr. *petra.*

6 Some ancient authorities read *Jesus Christ.*

7 Or, God *have mercy on thee*

8 Or, *soul*

9 Gr. *doing.*

10 Or, *booths*

The Confession of Peter

The Transfiguration

and Resurrection

Passion Foretold

The Son of Man's Fate

The true Elijah

The Temple-Tax

The Epileptic Boy

The Question of Rank

The Power of Faith Lk 9:5

of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him.
6 And when the disciples heard it, they fell on their face, and
7 were sore afraid. And Jesus came and touched them and said, Arise, and be not afraid.
8 And lifting up their eyes, they saw no one, save Jesus only.
9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen
10 from the dead. And his disciples asked him, saying, Why then say the scribes that Elijah
11 must first come? And he answered and said, Elijah indeed cometh, and shall restore all
12 things: but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of them.
13 Then understood the disciples that he spake unto them of John the Baptist.
14 And when they were come to the multitude, there came
15 to him a man, kneeling to him, and saying, Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for oft-times he falleth into the fire, and oft-times into
16 the water. And I brought him to thy disciples, and they could
17 not cure him. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me.
18 And Jesus rebuked him; and the [1]devil went out from him: and the boy was cured from that hour.
19 Then came the disciples to Jesus apart, and said, Why could not we cast
20 it out? And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

[1] Gr. *demon.*

[2] Many authorities, some ancient, insert ver. 21 *But this kind goeth not out save by prayer and fasting.* See Mark ix. 29.

[3] Some ancient authorities read *were gathering themselves together.*

[4] Gr. *didrachma.*

[5] Or, *teacher*

[6] Gr. *stater.*

[7] Gr. *greater.*

22 And while they [3]abode in Galilee, Jesus said unto them, The Son of man shall be delivered up into the hands of
23 men; and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.
24 And when they were come to Capernaum, they that received the [4]half-shekel came to Peter, and said, Doth not your [5]master pay the [4]half-
25 shekel? He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their
26 sons, or from strangers? And when he said, From strangers, Jesus said unto him, Therefore the sons are free. But,
27 lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a [6]shekel: that take, and give unto them for me and thee.

18 In that hour came the disciples unto Jesus, saying, Who then is [7]greatest in the
2 kingdom of heaven? And he called to him a little child, and set him in the midst of
3 them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall
4 humble himself as this little child, the same is the [7]greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name
6 receiveth me: but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that [1]a great millstone should be hanged about his neck, and *that* he should be sunk in the
7 depth of the sea. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom
8 the occasion cometh! And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be
9 cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the
10 [2]hell of fire. See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my
11 Father which is in heaven.[3]
12 How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that
13 which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone
14 astray. Even so it is not [4]the will of [5]your Father which is in heaven, that one of these little ones should perish.
15 And if thy brother sin [6]against thee, go, shew him his fault between thee and him alone: if he hear thee, thou
16 hast gained thy brother. But if he hear *thee* not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to 17
hear them, tell it unto the [7]church: and if he refuse to hear the [7]church also, let him be unto thee as the Gentile and the publican. Verily I say 18
unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, 19
that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where 20
two or three are gathered together in my name, there am I in the midst of them.

Then came Peter, and said 21
to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not 22
unto thee, Until seven times; but, Until [8]seventy times seven. Therefore is the kingdom 23
of heaven likened unto a certain king, which would make a reckoning with his [9]servants. And when he had begun to 24
reckon, one was brought unto him, which owed him ten thousand [10]talents. But forasmuch 25
as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The 26
[11]servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And 27
the lord of that [11]servant, being moved with compassion, released him, and forgave him the [12]debt. But that [11]servant 28
went out, and found one of his fellow-servants, which owed

1 Gr. *a millstone turned by an ass.*

2 Gr. *Gehenna of fire.*

3 Many authorities, some ancient, insert ver. 11 *For the Son of man came to save that which was lost.* See Luke xix. 10.

4 Gr. *a thing willed before your Father.*

5 Some ancient authorities read *my.*

6 Some ancient authorities omit *against thee.*

7 Or, *congregation*

8 Or, *seventy times and seven*

9 Gr. *bond servants.*

10 This talent was probably worth about £240.

11 Gr. *bond-servant.*

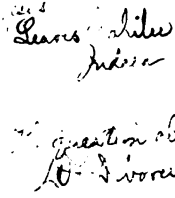
12 Gr *loan*

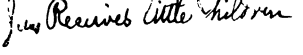
Of Stumbling-blocks

Forgiveness
The unforgiving Servant
A Forgiving Spirit.

~~Christ instructing his disciples~~
The Worth of Souls
The Lost Sheep

One's Duty under Wrong





him a hundred [1]pence: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked [2]servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

19 And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judæa beyond Jordan; and great multitudes followed him; and he healed them there.

And there came unto him [3]Pharisees, tempting him, and saying, Is it lawful *for a man* to put away his wife for every cause? And he answered and said, Have ye not read, that he which [4]made *them* from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh? So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why then did Moses command to give a bill of divorcement, and to put *her* away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, [5]except for fornication, and shall marry another, committeth adultery: [6]and he that marrieth her when she is put away committeth adultery. The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry. But he said unto them, All men cannot receive this saying, but they to whom it is given. For there are eunuchs, which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them, and departed thence.

And behold, one came to him and said, [7][8]Master, what good thing shall I do, that I may have eternal life? And he said unto him, [9]Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. He saith unto him, Which? And Jesus said,

[1] The word in the Greek denotes a coin worth about eight pence halfpenny.
[2] Gr. *bond-servant.*
[3] Many authorities, some ancient, insert *the.*
[4] Some ancient authorities read *saying for the cause of fornication, maketh her an adulteress:* as in ch. v. 32.
[5] Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress:* as in ch. v. 32.
[6] The following words, to the end of the verse, are omitted by some ancient authorities.
[7] Or, *Teacher*
[8] Some ancient authorities read *Good Master.* See Mark x. 17; Luke xviii. 18.
[9] Some ancient authorities read *Why callest thou me good? None is good save one, even God.* See Mark x. 18; Luke xviii. 19.

Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not
19 bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour
20 as thyself. The young man saith unto him, All these things have I observed: what
21 lack I yet? Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven:
22 and come, follow me. But when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.

23 And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of hea-
24 ven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter
25 into the kingdom of God. And when the disciples heard it, they were astonished exceedingly, saying, Who then can
26 be saved? And Jesus looking upon *them* said to them, With men this is impossible; but with God all things are pos-
27 sible. Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we
28 have? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve
29 tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother,[1] or children, or lands, for my name's sake, shall receive [2]a hundredfold, and shall
ℓ inherit eternal life. But many

[1] Many ancient authorities add *or wife*: as in Luke xviii. 29.

[2] Some ancient authorities read *manifold*.

[3] See marginal note on ch. xviii. 28.

[4] Or, *hot wind*

shall be last *that are* first; and first *that are* last. For the 20
kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And 2
when he had agreed with the labourers for a [3]penny a day, he sent them into his vineyard. And he went out about 3
the third hour, and saw others standing in the marketplace idle; and to them he said, 4
Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about 5
the sixth and the ninth hour, and did likewise. And about 6
the eleventh *hour* he went out, and found others standing; and he saith unto them, Why stand ye here all the day
idle? They say unto him, Be- 7
cause no man hath hired us. He saith unto them, Go ye also into the vineyard. And 8
when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first.
And when they came that 9
were hired about the eleventh hour, they received every man a [3]penny. And when the first 10
came, they supposed that they would receive more; and they likewise received every man a
[3]penny. And when they receiv- 11
ed it, they murmured against the householder, saying, These 12
last have spent *but* one hour, and thou hast made them equal unto us, which have borne the burden of the day and the [4]scorching heat. But 13
he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a [3]penny? Take 14
up that which is thine, and go thy way; it is my will to

The Labours in the [illegible]

The Peril of Riches

give unto this last, even as
15 unto thee. Is it not lawful for
me to do what I will with mine
own? or is thine eye evil, be-
16 cause I am good? So the last
shall be first, and the first last.
17 And as Jesus was going up
to Jerusalem, he took the
twelve disciples apart, and in
the way he said unto them,
18 Behold, we go up to Jerusa-
lem; and the Son of man
shall be delivered unto the
chief priests and scribes; and
they shall condemn him to
19 death, and shall deliver him
unto the Gentiles to mock, and
to scourge, and to crucify:
and the third day he shall be
raised up.
20 Then came to him the mo-
ther of the sons of Zebedee
with her sons, worshipping
him, and asking a certain
21 thing of him. And he said
unto her, What wouldest thou?
She saith unto him, Command
that these my two sons may
sit, one on thy right hand,
and one on thy left hand, in
22 thy kingdom. But Jesus an-
swered and said, Ye know not
what ye ask. Are ye able to
drink the cup that I am about
to drink? They say unto him,
23 We are able. He saith unto
them, My cup indeed ye shall
drink: but to sit on my right
hand, and on *my* left hand,
is not mine to give, but *it is
for them* for whom it hath
been prepared of my Father.
24 And when the ten heard it,
they were moved with indig-
nation concerning the two bre-
25 thren. But Jesus called them
unto him, and said, Ye know
that the rulers of the Gentiles
lord it over them, and their
great ones exercise authority
26 over them. Not so shall it
be among you: but whoso-
ever would become great a-
mong you shall be your [1]mi-

[1] Or, *servant*

nister; and whosoever would 27
be first among you shall be
your [2]servant: even as the 28
Son of man came not to be
ministered unto, but to mi-
nister, and to give his life a
ransom for many.
And as they went out from 29
Jericho, a great multitude fol-
lowed him. And behold, two 30
blind men sitting by the way
side, when they heard that
Jesus was passing by, cried
out, saying, Lord, have mercy
on us, thou son of David. And 31
the multitude rebuked them,
that they should hold their
peace: but they cried out the
more, saying, Lord, have mer-
cy on us, thou son of David.
And Jesus stood still, and call- 32
ed them, and said, What will
ye that I should do unto you?
They say unto him, Lord, that 33
our eyes may be opened. And 34
Jesus, being moved with com-
passion, touched their eyes:
and straightway they received
their sight, and followed him.
And when they drew nigh 21
unto Jerusalem, and came un-
to Bethphage, unto the mount
of Olives, then Jesus sent two
disciples, saying unto them, 2
Go into the village that is over
against you, and straightway
ye shall find an ass tied, and
a colt with her: loose *them*,
and bring *them* unto me.
And if any one say aught 3
unto you, ye shall say, The
Lord hath need of them; and
straightway he will send them.
Now this is come to pass, that 4
it might be fulfilled which was
spoken [3]by the prophet, saying,

Tell ye the daughter of 5
Zion,
Behold, thy King cometh
unto thee,
Meek, and riding upon an
ass,
And upon a colt the foal
of an ass.

[2] Gr. *bond-servant.*

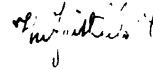
[3] Or, *through*

6 And the disciples went, and
did even as Jesus appoint-
7 ed them, and brought the
ass, and the colt, and put
on them their garments;
8 and he sat thereon. And the
most part of the multitude
spread their garments in the
way; and others cut branches
from the trees, and spread
9 them in the way. And the
multitudes that went before
him, and that followed, cried,
saying, Hosanna to the son
of David: Blessed *is* he that
cometh in the name of the
Lord; Hosanna in the high-
10 est. And when he was come
into Jerusalem, all the city
was stirred, saying, Who is
11 this? And the multitudes said,
This is the prophet, Jesus,
from Nazareth of Galilee.
12 And Jesus entered into the
temple [1]of God, and cast out
all them that sold and bought
in the temple, and overthrew
the tables of the money-
changers, and the seats of them
13 that sold the doves; and he
saith unto them, It is written,
My house shall be called a
house of prayer: but ye make
14 it a den of robbers. And the
blind and the lame came to
him in the temple: and he
15 healed them. But when the
chief priests and the scribes
saw the wonderful things that
he did, and the children that
were crying in the temple and
saying, Hosanna to the son
of David; they were moved
16 with indignation, and said
unto him, Hearest thou what
these are saying? And Jesus
saith unto them, Yea: did ye
never read, Out of the mouth
of babes and sucklings thou
17 hast perfected praise? And
he left them, and went forth
out of the city to Bethany,
and lodged there.
18 Now in the morning as he
returned to the city, he hun-
gered. And seeing [2]a fig tree 19
by the way side, he came to
it, and found nothing thereon,
but leaves only; and he saith
unto it, Let there be no fruit
from thee henceforward for
ever. And immediately the
fig tree withered away. And 20
when the disciples saw it,
they marvelled, saying, How
did the fig tree immediately
wither away? And Jesus an- 21
swered and said unto them,
Verily I say unto you, If ye
have faith, and doubt not,
ye shall not only do what
is done to the fig tree, but
even if ye shall say unto this
mountain, Be thou taken up
and cast into the sea, it shall
be done. And all things, what- 22
soever ye shall ask in prayer,
believing, ye shall receive.
And when he was come into 23
the temple, the chief priests
and the elders of the people
came unto him as he was
teaching, and said, By what
authority doest thou these
things? and who gave thee
this authority? And Jesus an- 24
swered and said unto them, I
also will ask you one [3]ques-
tion, which if ye tell me, I
likewise will tell you by what
authority I do these things.
The baptism of John, whence 25
was it? from heaven or from
men? And they reasoned with
themselves, saying, If we shall
say, From heaven; he will say
unto us, Why then did ye not
believe him? But if we shall 26
say, From men; we fear the
multitude; for all hold John
as a prophet. And they an- 27
swered Jesus, and said, We
know not. He also said unto
them, Neither tell I you by
what authority I do these
things. But what think ye? 28
A man had two sons; and
he came to the first, and said,

[1] Many ancient authorities omit *of God*.

[2] Or, *a single*

[3] Gr. *word*.



[1] Son, go work to-day in the
29 vineyard. And he answered and
said, I will not: but afterward
he repented himself, and went.
30 And he came to the second,
and said likewise. And he
answered and said, I *go*, sir:
31 and went not. Whether of
the twain did the will of his
father? They say, The first.
Jesus saith unto them, Verily
I say unto you, that the pub-
licans and the harlots go into
the kingdom of God before
32 you. For John came unto
you in the way of righteous-
ness, and ye believed him not:
but the publicans and the har-
lots believed him: and ye, when
ye saw it, did not even repent
yourselves afterward, that ye
might believe him.
33 Hear another parable: There
was a man that was a house-
holder, which planted a vine-
yard, and set a hedge about
it, and digged a winepress in
it, and built a tower, and let
it out to husbandmen, and
went into another country.
34 And when the season of the
fruits drew near, he sent his
[2] servants to the husbandmen,
35 to receive [3] his fruits. And
the husbandmen took his [2] ser-
vants, and beat one, and kill-
ed another, and stoned an-
36 other. Again, he sent other
[2] servants more than the first:
and they did unto them in
37 like manner. But afterward
he sent unto them his son,
saying, They will reverence
38 my son. But the husband-
men, when they saw the son,
said among themselves, This
is the heir; come, let us kill
him, and take his inheritance.
39 And they took him, and cast
him forth out of the vine-
40 yard, and killed him. When
therefore the lord of the vine-
yard shall come, what will he
do unto those husbandmen?

[1] Gr. *Child.*

[2] Gr. *bond-servants.*

[3] Or, *the fruits of it*

[4] Some ancient authorities omit ver. 44.

They say unto him, He will 41
miserably destroy those mi-
serable men, and will let out
the vineyard unto other hus-
bandmen, which shall render
him the fruits in their sea-
sons. Jesus saith unto them, 42
Did ye never read in the scrip-
tures,

The stone which the build-
ers rejected,
The same was made the
head of the corner:
This was from the Lord,
And it is marvellous in our
eyes?

Therefore say I unto you, 43
The kingdom of God shall
be taken away from you, and
shall be given to a nation
bringing forth the fruits there-
of. [4] And he that falleth on 44
this stone shall be broken to
pieces: but on whomsoever it
shall fall, it will scatter him
as dust. And when the chief 45
priests and the Pharisees heard
his parables, they perceived
that he spake of them. And 46
when they sought to lay hold
on him, they feared the mul-
titudes, because they took him
for a prophet.

22 And Jesus answered and
spake again in parables unto
them, saying, The kingdom of 2
heaven is likened unto a cer-
tain king, which made a mar-
riage feast for his son, and 3
sent forth his [2] servants to call
them that were bidden to the
marriage feast: and they would
not come. Again he sent forth 4
other [2] servants, saying, Tell
them that are bidden, Behold,
I have made ready my dinner:
my oxen and my fatlings are
killed, and all things are ready:
come to the marriage feast.
But they made light of it, and 5
went their ways, one to his own
farm, another to his merchan-
dise: and the rest laid hold on 6
his [2] servants, and entreated

them shamefully, and killed
7 them. But the king was wroth; and he sent his armies, and destroyed those murderers,
8 and burned their city. Then saith he to his [1]servants, The wedding is ready, but they that were bidden were not
9 worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find,
10 bid to the marriage feast. And those [1]servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled
11 with guests. But when the king came in to behold the guests, he saw there a man which had not on a wedding-
12 garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was
13 speechless. Then the king said to the [2]servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and
14 gnashing of teeth. For many are called, but few chosen.
15 Then went the Pharisees, and took counsel how they might ensnare him in *his*
16 talk. And they send to him their disciples, with the Herodians, saying, [3]Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not
17 the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute un-
18 to Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me,
19 ye hypocrites? Shew me the tribute money. And they brought unto him a [4]penny.
20 And he saith unto them, Whose is this image and superscrip-
21 tion? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the
22 things that are God's. And when they heard it, they marvelled, and left him, and went their way.
23 On that day there came to him Sadducees, [5]which say that there is no resurrection:
24 and they asked him, saying, [3]Master, Moses said, If a man die, having no children, his brother [6]shall marry his wife, and raise up seed unto his
25 brother. Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife
26 unto his brother; in like manner the second also, and the
27 third, unto the [7]seventh. And after them all the woman died.
28 In the resurrection therefore whose wife shall she be of the
29 seven? for they all had her. But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor
30 the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as angels [8]in heaven.
31 But as touching the resurrection of the dead, have ye not read that which was spoken
32 unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not *the God* of the dead, but of the living.
33 And when the multitudes heard it, they were astonished at his teaching.
34 But the Pharisees, when they heard that he had put the
35 Sadducees to silence, gathered themselves together. And one of them, a lawyer, asked him
36 a question, tempting him, [3]Master, which is the great
37 commandment in the law? And he said unto him, Thou

1 Gr. *bond-servants.*

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5 Gr. *saying.*

6 Gr. *shall perform the duty of a husband's brother to his wife.* Compare Deut. xxv. 5.

7 Gr. *seven.*

8 Many ancient authorities add *of God.*

denounced — the
seven words:

shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy
38 mind. This is the great and
39 first commandment. [1]And a second like *unto it* is this, Thou shalt love thy neighbour
40 as thyself. On these two commandments hangeth the whole law, and the prophets.
41 Now while the Pharisees were gathered together, Jesus
42 asked them a question, saying, What think ye of the Christ? whose son is he? They say unto him, *The son* of David.
43 He saith unto them, How then doth David in the Spirit call him Lord, saying,
44 The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?
45 If David then calleth him
46 Lord, how is he his son? And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

23 Then spake Jesus to the multitudes and to his dis-
2 ciples, saying, The scribes and the Pharisees sit on Moses'
3 seat: all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works; for they
4 say, and do not. Yea, they bind heavy burdens [2]and grievous to be borne, and lay them on men's shoulders; but they themselves will not move
5 them with their finger. But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders *of*
6 *their garments*, and love the chief place at feasts, and the chief seats in the synagogues,
7 and the salutations in the marketplaces, and to be called of
8 men, Rabbi. But be not ye

1 Or, *And a second is like unto it, Thou shalt love &c.*

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7 Some authorities insert here, or after ver. 12, ver. 14 *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation.* See Mark xii. 40; Luke xx. 47.

8 Gr. *Gehenna.*

9 Or, *sanctuary*: as in ver. 35.

10 Or, *bound* by his oath

called Rabbi: for one is your teacher, and all ye are brethren. And call no man your 9
father on the earth: for one is your Father, [3]which is in heaven. Neither be ye called 10
masters: for one is your master, *even* the Christ. But he 11
that is [4]greatest among you shall be your [5]servant. And 12
whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

But woe unto you, scribes 13
and Pharisees, hypocrites! because ye shut the kingdom of heaven [6]against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.[7]

Woe unto you, scribes and 15
Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of [8]hell than yourselves.

Woe unto you, ye blind 16
guides, which say, Whosoever shall swear by the [9]temple, it is nothing; but whosoever shall swear by the gold of the, [9]temple, he is [10]a debtor. Ye 17
fools and blind: for whether is greater, the gold, or the [9]temple that hath sanctified the gold? And, Whosoever 18
shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is [10]a debtor. Ye blind: 19
for whether is greater, the gift, or the altar that sanctifieth the gift? He therefore that 20
sweareth by the altar, sweareth by it, and by all things thereon. And he that swear- 21
eth by the [9]temple, sweareth by it, and by him that dwelleth therein. And he that sweareth 22
by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and [1]anise and cummin, and have left undone the weightier matters of the law, judgement, and mercy, and faith: but these ye ought to have done, and not to have left the other undone.
24 Ye blind guides, which strain out the gnat, and swallow the camel.
25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion
26 and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.
27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and
28 of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.
29 Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs
30 of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them
in the blood of the prophets.
31 Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets.
32 Fill ye up then the measure
33 of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgement
34 of [2]hell? Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify: and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you 35
may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily 36
I say unto you, All these things shall come upon this generation.
O Jerusalem, Jerusalem, 37
which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left 38
unto you [3]desolate. For I say 39
unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

And Jesus went out from **24**
the temple, and was going on his way; and his disciples came to him to shew him the buildings of the temple.
But he answered and said un- 2
to them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.
And as he sat on the 3
mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy [4]coming, and
of [5]the end of the world? And 4
Jesus answered and said unto them, Take heed that no man lead you astray. For many 5
shall come in my name, saying, I am the Christ; and shall lead many astray. And 6
ye shall hear of wars and rumours of wars: see that ye be not troubled: for *these things*

1 Or, *dill*

2 Gr. *Gehenna*.

3 Some ancient authorities omit *desolate*.

4 Gr. *presence*.

5 Or, *the consummation of the age*

Lesson from this tree

must needs come to pass; but
the end is not yet. For nation
shall rise against nation, and
kingdom against kingdom:
and there shall be famines
and earthquakes in divers
8 places. But all these things
are the beginning of travail.
9 Then shall they deliver you
up unto tribulation, and shall
kill you: and ye shall be
hated of all the nations for
10 my name's sake. And then
shall many stumble, and shall
deliver up one another, and
11 shall hate one another. And
many false prophets shall a-
rise, and shall lead many
12 astray. And because iniquity
shall be multiplied, the love
of the many shall wax cold.
13 But he that endureth to the
end, the same shall be saved.
14 And [1]this gospel of the king-
dom shall be preached in the
whole [2]world for a testimony
unto all the nations; and
then shall the end come.
15 When therefore ye see the
abomination of desolation,
which was spoken of [3]by Da-
niel the prophet, standing in
[4]the holy place (let him that
16 readeth understand), then let
them that are in Judæa flee
17 unto the mountains: let him
that is on the housetop not go
down to take out the things
18 that are in his house: and let
him that is in the field not
return back to take his cloke.
19 But woe unto them that are
with child and to them that
20 give suck in those days! And
pray ye that your flight be not
in the winter, neither on a sab-
21 bath: for then shall be great
tribulation, such as hath not
been from the beginning of
the world until now, no, nor
22 ever shall be. And except
those days had been shorten-
ed, no flesh would have been
saved: but for the elect's sake

1 Or, *these good tidings*

2 Gr. *inhabited earth.*

3 Or, *through*

4 Or, *a holy place*

5 Or, him

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8 Or, *vultures*

9 Many ancient authorities read *with a great trumpet, and they shall gather &c.*

10 Or, *a trumpet of great sound*

11 Or, *it*

those days shall be shortened.
Then if any man shall say 23
unto you, Lo, here is the
Christ, or, Here; believe [5]*it*
not. For there shall arise 24
false Christs, and false pro-
phets, and shall shew great
signs and wonders; so as to
lead astray, if possible, even
the elect. Behold, I have told 25
you beforehand. If therefore 26
they shall say unto you, Be-
hold, he is in the wilderness;
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the inner chambers; believe
[6]*it* not. For as the lightning 27
cometh forth from the east,
and is seen even unto the
west; so shall be the [7]com-
ing of the Son of man. Where- 28
soever the carcase is, there
will the [8]eagles be gathered
together.
But immediately, after the 29
tribulation of those days, the
sun shall be darkened, and the
moon shall not give her light,
and the stars shall fall from
heaven, and the powers of the
heavens shall be shaken: and 30
then shall appear the sign of
the Son of man in heaven:
and then shall all the tribes
of the earth mourn, and they
shall see the Son of man com-
ing on the clouds of heaven
with power and great glory.
And he shall send forth his 31
angels [9]with [10]a great sound
of a trumpet, and they shall
gather together his elect from
the four winds, from one end
of heaven to the other.
Now from the fig tree learn 32
her parable: when her branch
is now become tender, and
putteth forth its leaves, ye
know that the summer is nigh;
even so ye also, when ye see 33
all these things, know ye that
[11]he is nigh, *even* at the doors.
Verily I say unto you, This 34
generation shall not pass away,
till all these things be accom-

them shamefully, and killed
7 them. But the king was wroth; and he sent his armies, and
destroyed those murderers,
8 and burned their city. Then saith he to his [1]servants, The wedding is ready, but they that were bidden were not
9 worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find,
10 bid to the marriage feast. And those [1]servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled
11 with guests. But when the king came in to behold the guests, he saw there a man which had not on a wedding-
12 garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was
13 speechless. Then the king said to the [2]servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and
14 gnashing of teeth. For many are called, but few chosen.
15 Then went the Pharisees, and took counsel how they might ensnare him in *his*
16 talk. And they send to him their disciples, with the Herodians, saying, [3]Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not
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shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is [10]a debtor. Ye blind: 19
for whether is greater, the gift, or the altar that sanctifieth the gift? He therefore that 20
sweareth by the altar, sweareth by it, and by all things thereon. And he that swear- 21
eth by the [9]temple, sweareth by it, and by him that dwelleth therein. And he that sweareth 22
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30 of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.
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32 Fill ye up then the measure
33 of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgement
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O Jerusalem, Jerusalem, 37
which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left 38
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Lamentations

The Destruction of Jerusalem
and
The Mediatorial Reign

Lesson from the tree

must needs come to pass; but the end is not yet. For nation
shall rise against nation, and
kingdom against kingdom:
and there shall be famines
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8 places. But all these things
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king came in to behold the
guests, he saw there a man
which had not on a wedding-
12 garment: and he saith unto
him, Friend, how camest thou
in hither not having a wed-
ding-garment? And he was
13 speechless. Then the king said
to the [2]servants, Bind him hand
and foot, and cast him out in-
to the outer darkness; there
shall be the weeping and
14 gnashing of teeth. For many
are called, but few chosen.
15 Then went the Pharisees,
and took counsel how they
might ensnare him in *his*
16 talk. And they send to him
their disciples, with the He-
rodians, saying, [3]Master, we
know that thou art true, and
teachest the way of God in
truth, and carest not for any
one: for thou regardest not
17 the person of men. Tell us
therefore, What thinkest thou?
Is it lawful to give tribute un-
18 to Cæsar, or not? But Jesus
perceived their wickedness,
and said, Why tempt ye me,
19 ye hypocrites? Shew me the
tribute money. And they
brought unto him a [4]penny.
20 And he saith unto them, Whose
is this image and superscrip-
21 tion? They say unto him,

1 Gr. *bond-servants.*

2 Or, *ministers*

3 Or, *Teacher*

4 See marginal note on ch. xviii. 28.

5 Gr. *saying.*

6 Gr. *shall perform the duty of a husband's brother to his wife.* Compare Deut. xxv. 5.

7 Gr. *seven.*

8 Many ancient authorities add *of God.*

Cæsar's. Then saith he unto
them, Render therefore unto
Cæsar the things that are
Cæsar's; and unto God the
things that are God's. And 22
when they heard it, they mar-
velled, and left him, and went
their way.
On that day there came to 23
him Sadducees, [5]which say
that there is no resurrection:
and they asked him, saying, 24
[3]Master, Moses said, If a man
die, having no children, his
brother [6]shall marry his wife,
and raise up seed unto his
brother. Now there were with 25
us seven brethren: and the
first married and deceased, and
having no seed left his wife
unto his brother; in like man- 26
ner the second also, and the
third, unto the [7]seventh. And 27
after them all the woman died.
In the resurrection therefore 28
whose wife shall she be of the
seven? for they all had her.
But Jesus answered and said 29
unto them, Ye do err, not
knowing the scriptures, nor
the power of God. For in the 30
resurrection they neither mar-
ry, nor are given in marriage,
but are as angels [8]in heaven.
But as touching the resurrec- 31
tion of the dead, have ye not
read that which was spoken
unto you by God, saying, I am 32
the God of Abraham, and the
God of Isaac, and the God of
Jacob? God is not *the God* of
the dead, but of the living. And 33
when the multitudes heard it,
they were astonished at his
teaching.
But the Pharisees, when they 34
heard that he had put the
Sadducees to silence, gathered
themselves together. And one 35
of them, a lawyer, asked him
a question, tempting him,
[3]Master, which is the great 36
commandment in the law?
And he said unto him, Thou 37

shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy
38 mind. This is the great and
39 first commandment. [1] And a second like *unto it* is this, Thou shalt love thy neighbour
40 as thyself. On these two commandments hangeth the whole law, and the prophets.
41 Now while the Pharisees were gathered together, Jesus
42 asked them a question, saying, What think ye of the Christ? whose son is he? They say unto him, *The son* of David.
43 He saith unto them, How then doth David in the Spirit call him Lord, saying,
44 The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?
45 If David then calleth him
46 Lord, how is he his son? And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

23 Then spake Jesus to the multitudes and to his dis-
2 ciples, saying, The scribes and the Pharisees sit on Moses'
3 seat: all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works; for they
4 say, and do not. Yea, they bind heavy burdens [2] and grievous to be borne, and lay them on men's shoulders; but they themselves will not move
5 them with their finger. But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders *of*
6 *their garments*, and love the chief place at feasts, and the chief seats in the synagogues,
7 and the salutations in the marketplaces, and to be called of
8 men, Rabbi. But be not ye

1 Or, *And a second is like unto it, Thou shalt love &c.*

2 Many ancient authorities omit *and grievous to be borne.*

3 Gr. *the heavenly.*

4 Gr. *greater.*

5 Or, *minister*

6 Gr. *before.*

7 Some authorities insert here, or after ver. 12, ver. 14 *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation.* See Mark xii. 40; Luke xx. 47.

8 Gr. *Gehenna.*

9 Or, *sanctuary*: as in ver. 35.

10 Or, *bound by his oath*

called Rabbi: for one is your teacher, and all ye are brethren. And call no man your 9
father on the earth: for one is your Father, [3] which is in heaven. Neither be ye called 10
masters: for one is your master, *even* the Christ. But he 11
that is [4] greatest among you shall be your [5] servant. And 12
whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

But woe unto you, scribes 13
and Pharisees, hypocrites! because ye shut the kingdom of heaven [6] against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.[7]

Woe unto you, scribes and 15
Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of [8] hell than yourselves.

Woe unto you, ye blind 16
guides, which say, Whosoever shall swear by the [9] temple, it is nothing; but whosoever shall swear by the gold of the [9] temple, he is [10] a debtor. Ye 17
fools and blind: for whether is greater, the gold, or the [9] temple that hath sanctified the gold? And, Whosoever 18
shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is [10] a debtor. Ye blind: 19
for whether is greater, the gift, or the altar that sanctifieth the gift? He therefore that 20
sweareth by the altar, sweareth by it, and by all things thereon. And he that swear- 21
eth by the [9] temple, sweareth by it, and by him that dwelleth therein. And he that sweareth 22
by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and [1]anise and cummin, and have left undone the weightier matters of the law, judgement, and mercy, and faith: but these ye ought to have done, and not to have left the other undone.
24 Ye blind guides, which strain out the gnat, and swallow the camel.
25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion
26 and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.
27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and
28 of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.
29 Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs
30 of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.
31 Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets.
32 Fill ye up then the measure
33 of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgement
34 of [2]hell? Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you 35
may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily 36
I say unto you, All these things shall come upon this generation.
O Jerusalem, Jerusalem, 37
which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left 38
unto you [3]desolate. For I say 39
unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.
And Jesus went out from **24**
the temple, and was going on his way; and his disciples came to him to shew him the buildings of the temple.
But he answered and said un- 2
to them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.
And as he sat on the 3
mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy [4]coming, and
of [5]the end of the world? And 4
Jesus answered and said unto them, Take heed that no man
lead you astray. For many 5
shall come in my name, saying, I am the Christ; and shall lead many astray. And 6
ye shall hear of wars and rumours of wars: see that ye be not troubled: for *these things*

1 Or, *dill*

2 Gr. *Gehenna*.

3 Some ancient authorities omit *desolate*.

4 Gr. *presence*.

5 Or, *the consummation of the age*

Lesson from the tree

must needs come to pass; but
the end is not yet. For nation
shall rise against nation, and
kingdom against kingdom:
and there shall be famines
and earthquakes in divers
8 places. But all these things
are the beginning of travail.
9 Then shall they deliver you
up unto tribulation, and shall
kill you: and ye shall be
hated of all the nations for
10 my name's sake. And then
shall many stumble, and shall
deliver up one another, and
11 shall hate one another. And
many false prophets shall a-
rise, and shall lead many
12 astray. And because iniquity
shall be multiplied, the love
of the many shall wax cold.
13 But he that endureth to the
end, the same shall be saved.
14 And [1]this gospel of the king-
dom shall be preached in the
whole [2]world for a testimony
unto all the nations; and
then shall the end come.
15 When therefore ye see the
abomination of desolation,
which was spoken of [3]by Da-
niel the prophet, standing in
[4]the holy place (let him that
16 readeth understand), then let
them that are in Judæa flee
17 unto the mountains: let him
that is on the housetop not go
down to take out the things
18 that are in his house: and let
him that is in the field not
return back to take his cloke.
19 But woe unto them that are
with child and to them that
20 give suck in those days! And
pray ye that your flight be not
in the winter, neither on a sab-
21 bath: for then shall be great
tribulation, such as hath not
been from the beginning of
the world until now, no, nor
22 ever shall be. And except
those days had been shorten-
ed, no flesh would have been
saved: but for the elect's sake

1 Or, *these good tidings*

2 Gr. *inhabited earth.*

3 Or, *through*

4 Or, *a holy place*

5 Or, him

6 Or, them

7 Gr. *presence.*

8 Or, *vultures*

9 Many ancient authorities read *with a great trumpet, and they shall gather &c.*

10 Or, *a trumpet of great sound*

11 Or, *it*

those days shall be shortened.
Then if any man shall say 23
unto you, Lo, here is the
Christ, or, Here; believe [5]*it*
not. For there shall arise 24
false Christs, and false pro-
phets, and shall shew great
signs and wonders; so as to
lead astray, if possible, even
the elect. Behold, I have told 25
you beforehand. If therefore 26
they shall say unto you, Be-
hold, he is in the wilderness;
go not forth: Behold, he is in
the inner chambers; believe
[6]*it* not. For as the lightning 27
cometh forth from the east,
and is seen even unto the
west; so shall be the [7]com-
ing of the Son of man. Where- 28
soever the carcase is, there
will the [8]eagles be gathered
together.
But immediately, after the 29
tribulation of those days, the
sun shall be darkened, and the
moon shall not give her light,
and the stars shall fall from
heaven, and the powers of the
heavens shall be shaken: and 30
then shall appear the sign of
the Son of man in heaven:
and then shall all the tribes
of the earth mourn, and they
shall see the Son of man com-
ing on the clouds of heaven
with power and great glory.
And he shall send forth his 31
angels [9]with [10]a great sound
of a trumpet, and they shall
gather together his elect from
the four winds, from one end
of heaven to the other.
Now from the fig tree learn 32
her parable: when her branch
is now become tender, and
putteth forth its leaves, ye
know that the summer is nigh;
even so ye also, when ye see 33
all these things, know ye that
[11]he is nigh, *even* at the doors.
Verily I say unto you, This 34
generation shall not pass away,
till all these things be accom-

35 plished. Heaven and earth shall pass away, but my words
36 shall not pass away. But of that day and hour knoweth no one, not even the angels of heaven, [1] neither the Son,
37 but the Father only. And as *were* the days of Noah, so shall be the [2] coming of the Son of
38 man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah
39 entered into the ark, and they knew not until the flood came, and took them all away; so shall be the [2] coming of the Son
40 of man. Then shall two men be in the field; one is taken,
41 and one is left: two women *shall be* grinding at the mill; one is taken, and one is left.
42 Watch therefore: for ye know not on what day your Lord
43 cometh. [3] But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be [4] bro-
44 ken through. Therefore be ye also ready: for in an hour that ye think not the Son of
45 man cometh. Who then is the faithful and wise [5] servant, whom his lord hath set over his household, to give them their food in due season?
46 Blessed is that [5] servant, whom his lord when he cometh shall
47 find so doing. Verily I say unto you, that he will set him
48 over all that he hath. But if that evil [5] servant shall say in his heart, My lord tarrieth;
49 and shall begin to beat his fellow-servants, and shall eat and drink with the drunken;
50 the lord of that [5] servant shall come in a day when he expecteth not, and in an hour
51 when he knoweth not, and shall [6] cut him asunder, and

[1] Many authorities, some ancient, omit *neither the Son.*

[2] Gr. *presence.*

[3] Or, *But this ye know*

[4] Gr. *digged through.*

[5] Gr. *bond-servant.*

[6] Or, *severely scourge him*

appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.

25 Then shall the kingdom of heaven be likened unto ten virgins, which took their [7] lamps, and went forth to
2 meet the bridegroom. And five of them were foolish, and
3 five were wise. For the foolish, when they took their [7] lamps, took no oil with them: but
4 the wise took oil in their vessels with their [7] lamps. Now
5 while the bridegroom tarried, they all slumbered and slept.
6 But at midnight there is a cry, Behold, the bridegroom! Come
7 ye forth to meet him. Then all those virgins arose, and
8 trimmed their [7] lamps. And the foolish said unto the wise, Give us of your oil; for our [7] lamps are going out. But the
9 wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell,
10 and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast:
11 and the door was shut. Afterward come also the other virgins, saying, Lord, Lord, open
12 to us. But he answered and said, Verily I say unto you, I
13 know you not. Watch therefore, for ye know not the day nor the hour.

14 For *it is* as *when* a man, going into another country, called his own [8] servants, and delivered unto them his goods.
15 And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he
16 went on his journey. Straightway he that received the five talents went and traded with them, and made other five ta-
17 lents. In like manner he also

[7] Or, *torches*

[8] Gr. *bond-servants.*

Faithful and unfaithful
servants Their Reward

The entrusted talents

them shamefully, and killed
7 them. But the king was wroth; and he sent his armies, and destroyed those murderers,
8 and burned their city. Then saith he to his [1]servants, The wedding is ready, but they that were bidden were not
9 worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find,
10 bid to the marriage feast. And those [1]servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled
11 with guests. But when the king came in to behold the guests, he saw there a man which had not on a wedding-
12 garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was
13 speechless. Then the king said to the [2]servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and
14 gnashing of teeth. For many are called, but few chosen.
15 Then went the Pharisees, and took counsel how they might ensnare him in *his*
16 talk. And they send to him their disciples, with the Herodians, saying, [3]Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not
17 the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute un-
18 to Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me,
19 ye hypocrites? Shew me the tribute money. And they brought unto him a [4]penny.
20 And he saith unto them, Whose is this image and superscrip-
21 tion? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the
22 things that are God's. And when they heard it, they marvelled, and left him, and went their way.
23 On that day there came to him Sadducees, [5]which say that there is no resurrection:
24 and they asked him, saying, [3]Master, Moses said, If a man die, having no children, his brother [6]shall marry his wife, and raise up seed unto his
25 brother. Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife
26 unto his brother; in like manner the second also, and the third, unto the [7]seventh. And
27 after them all the woman died.
28 In the resurrection therefore whose wife shall she be of the seven? for they all had her.
29 But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor
30 the power of God. For in the resurrection they neither marry, nor are given in marriage,
31 but are as angels [8]in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken
32 unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not *the God* of
33 the dead, but of the living. And when the multitudes heard it, they were astonished at his teaching.
34 But the Pharisees, when they heard that he had put the
35 Sadducees to silence, gathered themselves together. And one of them, a lawyer, asked him
36 a question, tempting him, [3]Master, which is the great
37 commandment in the law? And he said unto him, Thou

[1] Gr. *bond-servants.*

[2] Or, *ministers*

[3] Or, *Teacher*

[4] See marginal note on ch. xviii. 28.

[5] Gr. *saying.*

[6] Gr. *shall perform the duty of a husband's brother to his wife.* Compare Deut. xxv. 5.

[7] Gr. *seven.*

[8] Many ancient authorities add *of God.*

hungred, and ye gave me no meat: I was thirsty, and ye
43 gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and
44 ye visited me not. Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister un-
45 to thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did
46 it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life.

26 And it came to pass, when Jesus had finished all these words, he said unto his disci-
2 ples, Ye know that after two days the passover cometh, and the Son of man is delivered
3 up to be crucified. Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called
4 Caiaphas; and they took counsel together that they might take Jesus by subtilty,
5 and kill him. But they said, Not during the feast, lest a tumult arise among the people.
6 Now when Jesus was in Bethany, in the house of Si-
7 mon the leper, there came unto him a woman having [1]an alabaster cruse of exceeding precious ointment, and she poured it upon his head,
8 as he sat at meat. But when the disciples saw it, they had indignation, saying, To what
9 purpose is this waste? For this *ointment* might have been sold for much, and given to
10 the poor. But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she [2]poured this ointment upon my body, she did it to prepare me for burial. Verily I say unto you, Wheresoever [3]this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver him *unto them*.

Now on the first *day* of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The [4]Master saith, My time is at hand; I keep the passover at thy house with my disciples. And the disciples did as Jesus appointed them; and they made ready the passover. Now when even was come, he was sitting at meat with the twelve [5]disciples; and as they were eating, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord? And he answered and said, He that dipped his hand with me in the dish, the same shall betray me. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it [6]for that man if he had not been born. And Judas, which

1 Or, *a flask*

2 Gr. *cast.*

3 Or, *these good tidings*

4 Or, *Teacher*

5 Many authorities, some ancient, omit *disciples.*

6 Gr. *for him if that man.*

shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy
38 mind. This is the great and
39 first commandment. [1]And a second like *unto it* is this, Thou shalt love thy neighbour
40 as thyself. On these two commandments hangeth the whole law, and the prophets.
41 Now while the Pharisees were gathered together, Jesus
42 asked them a question, saying, What think ye of the Christ? whose son is he? They say unto him, *The son* of David.
43 He saith unto them, How then doth David in the Spirit call him Lord, saying,
44 The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?
45 If David then calleth him
46 Lord, how is he his son? And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

23 Then spake Jesus to the multitudes and to his dis-
2 ciples, saying, The scribes and the Pharisees sit on Moses'
3 seat: all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works; for they
4 say, and do not. Yea, they bind heavy burdens [2]and grievous to be borne, and lay them on men's shoulders; but they themselves will not move
5 them with their finger. But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders *of*
6 *their garments*, and love the chief place at feasts, and the chief seats in the synagogues,
7 and the salutations in the marketplaces, and to be called of
8 men, Rabbi. But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your
9 father on the earth: for one is your Father, [3]which is in heaven. Neither be ye called
10 masters: for one is your master, *even* the Christ. But he
11 that is [4]greatest among you
12 shall be your [5]servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven [6]against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.[7]

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of [8]hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the [9]temple, it is nothing; but whosoever shall swear by the gold of the
17 [9]temple, he is [10]a debtor. Ye fools and blind: for whether is greater, the gold, or the
18 [9]temple that hath sanctified the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon
19 it, he is [10]a debtor. Ye blind: for whether is greater, the gift, or the altar that sanctifieth
20 the gift? He therefore that sweareth by the altar, sweareth by it, and by all things
21 thereon. And he that sweareth by the [9]temple, sweareth by it, and by him that dwelleth
22 therein. And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

1 Or, *And a second is like unto it, Thou shalt love &c.*

2 Many ancient authorities omit *and grievous to be borne.*

3 Gr. *the heavenly.*

4 Gr. *greater.*

5 Or, *minister*

6 Gr. *before.*

7 Some authorities insert here, or after ver. 12, ver. 14 *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation.* See Mark xii. 40; Luke xx. 47.

8 Gr. *Gehenna.*

9 Or, *sanctuary*: as in ver. 35.

10 Or, *bound* by his oath

23 Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and [1]anise and cummin, and have left undone the weightier matters of the law, judgement, and mercy, and faith: but these ye ought to have done, and not to have left the other undone.
24 Ye blind guides, which strain out the gnat, and swallow the camel.
25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion
26 and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.
27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and
28 of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.
29 Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs
30 of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them
31 in the blood of the prophets. Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets.
32 Fill ye up then the measure
33 of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgement
34 of [2]hell? Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you 35
may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily 36
I say unto you, All these things shall come upon this generation.
O Jerusalem, Jerusalem, 37
which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left 38
unto you [3]desolate. For I say 39
unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

24 And Jesus went out from the temple, and was going on his way; and his disciples came to him to shew him the buildings of the temple.
2 But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.
3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy [4]coming, and of [5]the end of the world? And 4
Jesus answered and said unto them, Take heed that no man
5 lead you astray. For many shall come in my name, saying, I am the Christ; and
6 shall lead many astray. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for *these things*

1 Or, *dill*

2 Gr. *Gehenna*.

3 Some ancient authorities omit *desolate*.

4 Gr. *presence*.

5 Or, *the consummation of the age*

Lamentations

The Destruction of Jerusalem
and
The Miserable Dominion

Lesson from the Trees

must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail. Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake. And then shall many stumble, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved. And [1]this gospel of the kingdom shall be preached in the whole [2]world for a testimony unto all the nations; and then shall the end come. When therefore ye see the abomination of desolation, which was spoken of [3]by Daniel the prophet, standing in [4]the holy place (let him that readeth understand), then let them that are in Judæa flee unto the mountains: let him that is on the housetop not go down to take out the things that are in his house: and let him that is in the field not return back to take his cloke. But woe unto them that are with child and to them that give suck in those days! And pray ye that your flight be not in the winter, neither on a sabbath: for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe [5]*it* not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe [6]*it* not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the [7]coming of the Son of man. Wheresoever the carcase is, there will the [8]eagles be gathered together.

But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send forth his angels [9]with [10]a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that [11]he is nigh, *even* at the doors. Verily I say unto you, This generation shall not pass away, till all these things be accom-

1 Or, *these good tidings*

2 Gr. *inhabited earth.*

3 Or, *through*

4 Or, *a holy place*

5 Or, him

6 Or, them

7 Gr. *presence.*

8 Or, *vultures*

9 Many ancient authorities read *with a great trumpet, and they shall gather &c.*

10 Or, *a trumpet of great sound*

11 Or, *it*

Before Pilate

The Mockery

Not Jesus but Barabbas

condemned, repented himself, and brought back the thirty pieces of silver to the chief
4 priests and elders, saying, I have sinned in that I betrayed [1] innocent blood. But they said, What is that to us?
5 see thou *to it*. And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged
6 himself. And the chief priests took the pieces of silver, and said, It is not lawful to put them into the [2] treasury, since
7 it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in.
8 Wherefore that field was called, The field of blood, unto this day.
9 Then was fulfilled that which was spoken [3] by Jeremiah the prophet, saying, And [4] they took the thirty pieces of silver, the price of him that was priced, [5] whom *certain* of the children
10 of Israel did price; and [6] they gave them for the potter's field, as the Lord appointed me.
11 Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou
12 sayest. And when he was accused by the chief priests and elders, he answered nothing.
13 Then saith Pilate unto him, Hearest thou not how many things they witness against
14 thee? And he gave him no answer, not even to one word: insomuch that the governor
15 marvelled greatly. Now at [7] the feast the governor was wont to release unto the multitude one prisoner, whom they
16 would. And they had then a notable prisoner, called Ba-
17 rabbas. When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that
18 for envy they had delivered him up. And while he was
19 sitting on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him.
20 Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus.
21 But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they
22 said, Barabbas. Pilate saith unto them, What then shall I do unto Jesus which is called Christ? They all say, Let him
23 be crucified. And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified.
24 So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent [8] of the blood of this righteous man: see ye *to it*.
25 And all the people answered and said, His blood *be* on us, and on our children.
26 Then released he unto them Barabbas: but Jesus he scourged and delivered to be crucified.
27 Then the soldiers of the governor took Jesus into the [9] palace, and gathered unto him
28 the whole [10] band. And they [11] stripped him, and put on him
29 a scarlet robe. And they plaited a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and
30 mocked him, saying, Hail, King of the Jews! And they spat upon him, and took the reed and smote him on the head.

[1] Many ancient authorities read *righteous*.

[2] Gr. *corbunas*, that is, *sacred treasury*. Compare Mark vii. 11.

[3] Or, *through*

[4] Or, *I took*

[5] Or, *whom they priced on the part of the sons of Israel*

[6] Some ancient authorities read *I gave*.

[7] Or, *a feast*

[8] Some ancient authorities read *of this blood: see ye &c.*

[9] Gr. *Prætorium*. See Mark xv. 16.

[10] Or, *cohort*

[11] Some ancient authorities read *clothed*.

31 And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they [1]compelled to go *with them*, that he might bear his cross. And when they were come unto a place called Golgotha, that is to say, The place of a skull, they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink. And when they had crucified him, they parted his garments among them, casting lots: and they sat and watched him there. And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then are there crucified with him two robbers, one on the right hand, and one on the left. And they that passed by railed on him, wagging their heads, and saying, Thou that destroyest the [2]temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross. In like manner also the chief priests mocking *him*, with the scribes and elders, said, He saved others; [3]himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God. And the robbers also that were crucified with him cast upon him the same reproach.

45 Now from the sixth hour there was darkness over all the [4]land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, [5]why hast thou forsaken me? And some of them that stood there, when they heard it, said, This man calleth Elijah. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the rest said, Let be; let us see whether Elijah cometh to save him. [6] And Jesus cried again with a loud voice, and yielded up his spirit. And, behold, the veil of the [2]temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was [7]the Son of God. And many women were there beholding from afar, which had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

57 And when even was come, there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple: this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. And Joseph took the body, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he

[1] Gr. *impressed.*

[2] Or, *sanctuary*

[3] Or, *can he not save himself?*

[4] Or, *earth*

[5] Or, *why didst thou forsake me?*

[6] Many ancient authorities add *And another took a spear and pierced his side, and there came out water and blood.* See John xix. 34.

[7] Or, *a son of God*

The Crucifixion

Laid in the Tomb
The Entombment

The Death of Jesus

The risen Lord

The Guard at the Sepulchre

The Lamb's ~~wife~~ ~~bride~~ ~~wife~~ ~~bride~~ Falsehood

The empty Sepulchre

The final Interview and Commission

rolled a great stone to the door of the tomb, and depart-
61 ed. And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.
62 Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered to-
63 gether unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again.
64 Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be
65 worse than the first. Pilate said unto them, [1]Ye have a guard: go your way, [2]make
66 it *as* sure as ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

28 Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the
2 sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat
3 upon it. His appearance was as lightning, and his raiment
4 white as snow: and for fear of him the watchers did quake,
5 and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus,
6 which hath been crucified. He is not here; for he is risen, even as he said. Come, see the place [3]where the Lord lay.
7 And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed 8
quickly from the tomb with fear and great joy, and ran to bring his disciples word.
And behold, Jesus met them, 9
saying, All hail. And they came and took hold of his feet, and worshipped him.
Then saith Jesus unto them, 10
Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.
Now while they were going, 11
behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass.
And when they were assem- 12
bled with the elders, and had taken counsel, they gave large
money unto the soldiers, say- 13
ing, Say ye, His disciples came by night, and stole him away while we slept. And if this 14
[4]come to the governor's ears, we will persuade him, and
rid you of care. So they took 15
the money, and did as they were taught: and this saying was spread abroad among the Jews, *and continueth* until this day.
But the eleven disciples went 16
into Galilee, unto the mountain where Jesus had appointed them. And when they saw 17
him, they worshipped *him*: but some doubted. And Jesus 18
came to them and spake unto them, saying, All authority hath been given unto me in
heaven and on earth. Go ye 19
therefore, and make disciples of all the nations, baptizing them into the name of the
Father and of the Son and
of the Holy Ghost: teaching 20
them to observe all things whatsoever I commanded you: and lo, I am with you [5]alway, even unto [6]the end of the world.

[1] Or, *Take a guard*

[2] Gr. *make it sure, as ye know.*

[3] Many ancient authorities read *where he lay.*

[4] Or, *come to a hearing before the governor*

[5] Gr. *all the days.*

[6] Or, *the consummation of the age*

THE GOSPEL ACCORDING TO
S. MARK.

1 THE beginning of the gospel of Jesus Christ, [1] the Son
of God.
2 Even as it is written [2] in
Isaiah the prophet,
Behold, I send my messenger before thy face,
Who shall prepare thy way;
3 The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight:
4 John came, who baptized in the wilderness and preached
the baptism of repentance
5 unto remission of sins. And there went out unto him all
the country of Judæa, and all
they of Jerusalem; and they
were baptized of him in the
river Jordan, confessing their
6 sins. And John was clothed
with camel's hair, and *had* a
leathern girdle about his loins,
and did eat locusts and wild
7 honey. And he preached, saying, There cometh after me he
that is mightier than I, the
latchet of whose shoes I am
not [3] worthy to stoop down and
8 unloose. I baptized you [4] with
water; but he shall baptize
you [4] with the [5] Holy Ghost.
9 And it came to pass in those
days, that Jesus came from
Nazareth of Galilee, and was
baptized of John [6] in the Jor-
10 dan. And straightway coming up out of the water, he
saw the heavens rent asunder,
and the Spirit as a dove de-
11 scending upon him: and a
voice came out of the heavens,
Thou art my beloved Son, in
thee I am well pleased.
12 And straightway the Spirit
driveth him forth into the
13 wilderness. And he was in the
wilderness forty days tempted
of Satan; and he was with the
wild beasts; and the angels
ministered unto him.
14 Now after that John was
delivered up, Jesus came into
Galilee, preaching the gospel
15 of God, and saying, The time
is fulfilled, and the kingdom
of God is at hand: repent ye,
and believe in the gospel.
16 And passing along by the
sea of Galilee, he saw Simon
and Andrew the brother of
Simon casting a net in the
sea: for they were fishers.
17 And Jesus said unto them,
Come ye after me, and I will
make you to become fishers
18 of men. And straightway they
left the nets, and followed
19 him. And going on a little
further, he saw James the
son of Zebedee, and John his
brother, who also were in the
20 boat mending the nets. And
straightway he called them:
and they left their father
Zebedee in the boat with the
hired servants, and went after
him.
21 And they go into Caper-
naum; and straightway on the
sabbath day he entered into
22 the synagogue and taught. And
they were astonished at his
teaching: for he taught them
23 as having authority, and not
as the scribes. And straight-
way there was in their syna-
gogue a man with an unclean
24 spirit; and he cried out, say-
ing, What have we to do with

[1] Some ancient authorities omit *the Son of God.*

[2] Some ancient authorities read *in the prophets.*

[3] Gr. *sufficient.*

[4] Or, *in*

[5] Or, *Holy Spirit*: and so throughout this book.

[6] Gr. *into.*

Preaching of the Baptist

Temptation of Jesus

Preaching of Jesus in Galilee

Jesus Calls the Four

Baptism of Jesus

Teaches in Capernaum

Cleanses a Leper

Simon's wife's mother healed -

and others at evening.

Heals a Paralytic

enters Retirement
Jesus shuns publicity

thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the
25 Holy One of God. And Jesus rebuked [1]him, saying, Hold thy peace, and come out of
26 him. And the unclean spirit, [2]tearing him and crying with a loud voice, came out of him.
27 And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits,
28 and they obey him. And the report of him went out straightway everywhere into all the region of Galilee round about.
29 And straightway, [3]when they were come out of the synagogue, they came into the house of Simon and Andrew,
30 with James and John. Now Simon's wife's mother lay sick of a fever; and straightway
31 they tell him of her: and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.
32 And [4]at even, when the sun did set, they brought unto him all that were sick, and them that were [4]possessed with
33 devils. And all the city was gathered together at the door.
34 And he healed many that were sick with divers diseases, and cast out many [5]devils; and he suffered not the [5]devils to speak, because they knew him[6].
35 And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there
36 prayed. And Simon and they that were with him followed
37 after him; and they found him, and say unto him, All
38 are seeking thee. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth.
39 And he went into their synagogues throughout all Galilee, preaching and casting out [5]devils.
40 And there cometh to him a leper, beseeching him, [7]and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.
41 And being moved with compassion, he stretched forth his hand, and touched him, and
42 saith unto him, I will; be thou made clean. And straightway the leprosy departed from him,
43 and he was made clean. And he [8]strictly charged him, and straightway sent him out, and
44 saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. But he went
45 out, and began to publish it much, and to spread abroad the [9]matter, insomuch that [10]Jesus could no more openly enter into [11]a city, but was without in desert places: and they came to him from every quarter.

2 And when he entered again into Capernaum after some
2 days, it was noised that he was [12]in the house. And many were gathered together, so that there was no longer room *for them*, no, not even about the door: and he spake the word
3 unto them. And they come, bringing unto him a man sick
4 of the palsy, borne of four. And when they could not [13]come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the
5 sick of the palsy lay. And

1 Or, *it*

2 Or, *convulsing*

3 Some ancient authorities read *when he was come out of the synagogue, he came &c.*

4 Or, *demoniacs*

5 Gr. *demons.*

6 Many ancient authorities add *to be Christ.* See Luke iv. 41.

7 Some ancient authorities omit *and kneeling down to him.*

8 Or, *sternly*

9 Gr. *word.*

10 Gr. *he.*

11 Or, *the city*

12 Or, *at home*

13 Many ancient authorities read *bring him unto him.*

Jesus seeing their faith saith unto the sick of the palsy,
6 [1]Son, thy sins are forgiven. But there were certain of the scribes
sitting there, and reasoning in
7 their hearts, Why doth this man thus speak? he blasphe-
meth: who can forgive sins
8 but one, *even* God? And straightway Jesus, perceiving in his spirit that they so rea-
soned within themselves, saith unto them, Why reason ye these things in your hearts?
9 Whether is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise,
and take up thy bed, and
10 walk? But that ye may know that the Son of man hath [2]power on earth to forgive
sins (he saith to the sick of
11 the palsy), I say unto thee, Arise, take up thy bed, and
12 go unto thy house. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.
13 And he went forth again by the sea side; and all the multitude resorted unto him, and
14 he taught them. And as he passed by, he saw Levi the *son* of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And he arose and
15 followed him. And it came to pass, that he was sitting at meat in his house, and many [3]publicans and sinners sat down with Jesus and his disciples: for there were [4]many,
16 and they followed him. And the scribes [4]of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, [5]He eateth [6]and drinketh with publicans and sin-
17 ners. And when Jesus heard it, he saith unto them, They that are [7]whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

1 Gr. *Child.*

2 Or, *authority*

3 See marginal note on Matt. v. 46.

4 Some ancient authorities read *and the Pharisees.*

5 Or, How is it *that he eateth ... sinners?*

6 Some ancient authorities omit *and drinketh.*

7 Gr. *strong.*

8 That is, *skins used as bottles.*

9 Gr. *began to make their way plu king.*

10 Some ancient authorities read *in the days of Abiathar the high priest.*

18 And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?
19 And Jesus said unto them, Can the sons of the bride-chamber fast, while the bride-groom is with them? as long as they have the bridegroom with them, they cannot fast.
20 But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day.
21 No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made.
22 And no man putteth new wine into old [8]wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins.
23 And it came to pass, that he was going on the sabbath day through the cornfields; and his disciples [9]began, as they went, to pluck the ears
24 of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?
25 And he said unto them, Did ye never read what David did, when he had need, and was an hungred, he, and they that
26 were with him? How he entered into the house of God [10]when Abiathar was high priest, and did eat the shew-bread, which it is not lawful to eat save for the priests, and gave also to them that were
27 with him? And he said unto them, The sabbath was made

Of Fasting

is questioned about Of Fasting ?

called Levi.

and about the Sabbath ?
Thus the Lord of the Sabbath

Appointed the Twelve
Chosen

Jesus Heals on the Sabbath

Calumny of the Scribes
refuted

Multitudes follow and
many are healed

for man, and not man for the
28 sabbath: so that the Son of man
is lord even of the sabbath.
3 And he entered again into
the synagogue; and there was
a man there which had his
2 hand withered. And they
watched him, whether he
would heal him on the sab-
bath day; that they might
3 accuse him. And he saith
unto the man that had his
hand withered, [1]Stand forth.
4 And he saith unto them, Is
it lawful on the sabbath day
to do good, or to do harm?
to save a life, or to kill? But
5 they held their peace. And
when he had looked round
about on them with anger,
being grieved at the harden-
ing of their heart, he saith
unto the man, Stretch forth
thy hand. And he stretched
it forth: and his hand was
6 restored. And the Pharisees
went out, and straightway with
the Herodians took counsel
against him, how they might
destroy him.
7 And Jesus with his disciples
withdrew to the sea: and a
great multitude from Galilee
followed: and from Judæa,
8 and from Jerusalem, and from
Idumæa, and beyond Jordan,
and about Tyre and Sidon, a
great multitude, hearing [2]what
great things he did, came unto
9 him. And he spake to his dis-
ciples, that a little boat should
wait on him because of the
crowd, lest they should throng
10 him: for he had healed many;
insomuch that as many as had
[3]plagues [4]pressed upon him
that they might touch him.
11 And the unclean spirits, when-
soever they beheld him, fell
down before him, and cried,
saying, Thou art the Son of
12 God. And he charged them
much that they should not
make him known.

1 Gr. *Arise into the midst.*

2 Or, *all the things that he did*

3 Gr. *scourges.*

4 Gr. *fell.*

5 Some ancient authorities add *whom also he named apostles.* See Luke vi. 13.

6 Gr. *demons.*

7 Some ancient authorities insert *and he appointed twelve.*

8 Or, *Zealot.* See Luke vi. 15; Acts i. 13.

9 Or, *home*

10 Or, *In*

13 And he goeth up into the
mountain, and calleth unto
him whom he himself would:
and they went unto him. And
14 he appointed twelve,[5] that
they might be with him, and
that he might send them forth
15 to preach, and to have autho-
rity to cast out [6]devils: [7]and
16 Simon he surnamed Peter;
17 and James the *son* of Zebe-
dee, and John the brother of
James; and them he surnamed
Boanerges, which is, Sons of
18 thunder: and Andrew, and
Philip, and Bartholomew, and
Matthew, and Thomas, and
James the *son* of Alphæus,
and Thaddæus, and Simon
19 the [8]Cananæan, and Judas
Iscariot, which also betrayed
him.
20 And he cometh [9]into a
house. And the multitude
cometh together again, so that
21 they could not so much as
eat bread. And when his
friends heard it, they went out
to lay hold on him: for they
22 said, He is beside himself. And
the scribes which came down
from Jerusalem said, He hath
Beelzebub, and, [10]By the prince
of the [6]devils casteth he out
23 the [6]devils. And he called
them unto him, and said unto
them in parables, How can Sa-
24 tan cast out Satan? And if a
kingdom be divided against
itself, that kingdom cannot
25 stand. And if a house be
divided against itself, that
house will not be able to stand.
26 And if Satan hath risen up
against himself, and is divided,
he cannot stand, but hath an
27 end. But no one can enter
into the house of the strong
man, and spoil his goods, ex-
cept he first bind the strong
man; and then he will spoil
28 his house. Verily I say unto
you, All their sins shall be
forgiven unto the sons of men,

and their blasphemies where-
with soever they shall blas-
29 pheme: but whosoever shall
blaspheme against the Holy
Spirit hath never forgiveness,
but is guilty of an eternal sin:
30 because they said, He hath an
unclean spirit.
31 And there come his mother
and his brethren; and, standing
without, they sent unto him,
32 calling him. And a multitude
was sitting about him; and
they say unto him, Behold, thy
mother and thy brethren with-
33 out seek for thee. And he
answereth them, and saith,
Who is my mother and my
34 brethren? And looking round
on them which sat round a-
bout him, he saith, Behold,
my mother and my brethren!
35 For whosoever shall do the
will of God, the same is my
brother, and sister, and mo-
ther.

4 And again he began to teach
by the sea side. And there is
gathered unto him a very great
multitude, so that he entered
into a boat, and sat in the
sea; and all the multitude
were by the sea on the land.
2 And he taught them many
things in parables, and said
unto them in his teaching,
3 Hearken: Behold, the sower
4 went forth to sow: and it came
to pass, as he sowed, some
seed fell by the way side, and
the birds came and devoured
5 it. And other fell on the rocky
ground, where it had not
much earth; and straightway
it sprang up, because it had
6 no deepness of earth: and
when the sun was risen, it was
scorched; and because it had
7 no root, it withered away. And
other fell among the thorns,
and the thorns grew up, and
choked it, and it yielded no
8 fruit. And others fell into the
good ground, and yielded fruit,
growing up and increasing;
and brought forth, thirtyfold,
and sixtyfold, and a hundred-
fold. And he said, Who hath 9
ears to hear, let him hear.
And when he was alone, 10
they that were about him with
the twelve asked of him the
parables. And he said unto 11
them, Unto you is given the
mystery of the kingdom of
God: but unto them that are
without, all things are done
in parables: that seeing they 12
may see, and not perceive;
and hearing they may hear,
and not understand; lest haply
they should turn again, and it
should be forgiven them. And 13
he saith unto them, Know ye
not this parable? and how
shall ye know all the parables?
The sower soweth the word. 14
And these are they by the way 15
side, where the word is sown;
and when they have heard,
straightway cometh Satan, and
taketh away the word which
hath been sown in them. And 16
these in like manner are they
that are sown upon the rocky
places, who, when they have
heard the word, straightway
receive it with joy; and they 17
have no root in themselves,
but endure for a while; then,
when tribulation or persecu-
tion ariseth because of the
word, straightway they stum-
ble. And others are they 18
that are sown among the
thorns; these are they that
have heard the word, and the 19
cares of the [1]world, and the de-
ceitfulness of riches, and the
lusts of other things entering
in, choke the word, and it be-
cometh unfruitful. And those 20
are they that were sown upon
the good ground; such as hear
the word, and accept it, and
bear fruit, thirtyfold, and sixty-
fold, and a hundredfold.
And he said unto them, Is 21

1 Or, *age*

The Reason for Parables

Spiritual Kingship
more than bodily

Jesus Teaches in Parables:-
Parable of the Sower

Point of the Sower explained

The Sower

Admonition to Hear

The Secret
Spontaneous Growth
of the Soul

The Gerasene Demoniac

Parable of the Mustard Seed

Public Parables ~~& ...~~
explained in Private

The Storm at Sea

the lamp brought to be put under the bushel, or under the bed, *and* not to be put
22 on the stand? For there is nothing hid, save that it should be manifested; neither was *anything* made secret, but that
23 it should come to light. If any man hath ears to hear,
24 let him hear. And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you: and more shall be
25 given unto you. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.
26 And he said, So is the kingdom of God, as if a man should
27 cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he know-
28 eth not how. The earth [1]beareth fruit of herself; first the blade, then the ear, then the
29 full corn in the ear. But when the fruit [2]is ripe, straightway he [3]putteth forth the sickle, because the harvest is come.
30 And he said, How shall we liken the kingdom of God? or in what parable shall we
31 set it forth? [4]It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth,
32 yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.
33 And with many such parables spake he the word unto them, as they were able to
34 hear it: and without a parable spake he not unto them: but privately to his own disciples he expounded all things.
35 And on that day, when even

[1] Or, *yieldeth*

[2] Or, *alloweth*

[3] Or, *sendeth forth*

[4] Gr. *As unto.*

[5] Or, *Teacher*

was come, he saith unto them, Let us go over unto the other
36 side. And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with
37 him. And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling.
38 And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, [5]Master, carest thou
39 not that we perish? And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.
40 And he said unto them, Why are ye fearful? have ye not
41 yet faith? And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

5 And they came to the other side of the sea, into the coun-
2 try of the Gerasenes. And when he was come out of the boat, straightway there met him out of the tombs a man
3 with an unclean spirit, who had his dwelling in the tombs: and no man could any more
4 bind him, no, not with a chain; because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to
5 tame him. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with
6 stones. And when he saw Jesus from afar, he ran and wor-
7 shipped him; and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not. For
8

he said unto him, Come forth, thou unclean spirit, out of the
9 man. And he asked him, What is thy name? And he saith unto him, My name is Legion;
10 for we are many. And he besought him much that he would not send them away
11 out of the country. Now there was there on the mountain side a great herd of swine
12 feeding. And they besought him, saying, Send us into the swine, that we may enter into
13 them. And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, *in number* about two thousand; and they were
14 choked in the sea. And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to
15 pass. And they come to Jesus, and behold [1] him that was possessed with devils sitting, clothed and in his right mind, *even* him that had the legion:
16 and they were afraid. And they that saw it declared unto them how it befell [1] him that was possessed with devils, and
17 concerning the swine. And they began to beseech him to depart from their borders.
18 And as he was entering into the boat, he that had been possessed with [2] devils besought him that he might be with
19 him. And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he had mercy
20 on thee. And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.
21 And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him: and he was by the sea. And there
22 cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at
23 his feet, and beseecheth him much, saying, My little daughter is at the point of death: *I pray thee*, that thou come and lay thy hands on her, that she may be [3] made whole, and
24 live. And he went with him; and a great multitude followed him, and they thronged him.
25 And a woman, which had an issue of blood twelve years,
26 and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, having heard
27 the things concerning Jesus, came in the crowd behind, and
28 touched his garment. For she said, If I touch but his garments, I shall be [3] made whole.
29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her [4] plague.
30 And straightway Jesus, perceiving in himself that the power *proceeding* from him had gone forth, turned him about in the crowd, and said, Who *touched my garments*?
31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And
32 he looked round about to see her that had done this thing.
33 But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth. And he
34 said unto her, Daughter, thy faith hath [5] made thee whole; go in peace, and be whole of thy [4] plague.
35 While he yet spake, they

[1] Or, *the demoniac*

[2] Gr. *demons.*

[3] Or, *saved*

[4] Gr. *scourge.*

[5] Or, *saved thee*

The Woman with an Issue of Blood.

Jairus's Daughter

The Daughter raised

(sends forth the twelve)

Herod's concern about Jesus
and Treatment of the Baptist

come from the ruler of the synagogue's *house*, saying, Thy daughter is dead: why trouble
35 thou the [1] Master any further? But Jesus, [2] not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only be-
36 lieve. And he suffered no man to follow with him, save Peter, and James, and John
37 the brother of James. And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and *many* weeping and wailing greatly. And when he was
38 entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead,
39 but sleepeth. And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in
40 where the child was. And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto
41 thee, Arise. And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great a-
42 mazement. And he charged them much that no man should know this: and he commanded that *something* should be given her to eat.

6 And he went out from thence; and he cometh into his own country; and his dis-
2 ciples follow him. And when the sabbath was come, he began to teach in the synagogue: and [3] many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what mean* such [4] mighty works wrought by his hands?

[1] Or, *Teacher*

[2] Or, *overhearing*

[3] Some ancient authorities insert *the*.

[4] Gr. *powers*.

[5] Gr. *caused to stumble*.

[6] Gr. *power*.

[7] Gr. *brass*.

[8] Gr. *girdle*.

[9] Gr. *demons*.

[10] Some ancient authorities read *they*.

[11] Gr. *the Baptizer*.

Is not this the carpenter, the
3 son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were [5] offended in him.
4 And Jesus said unto them, A prophet is not without honour, save in his own country, and among his own kin, and in his
5 own house. And he could there do no [6] mighty work, save that he laid his hands upon a few sick folk, and
6 healed them. And he marvelled because of their unbelief.

And he went round about the villages teaching.

7 And he called unto him the twelve, and began to send them forth by two and two; and he gave them authority
8 over the unclean spirits; and he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no [7] money
9 in their [8] purse; but *to go* shod with sandals: and, *said he*, put not on two coats. And
10 he said unto them, Whereso-ever ye enter into a house, there abide till ye depart
11 thence. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them. And they
12 went out, and preached that *men* should repent. And they
13 cast out many [9] devils, and anointed with oil many that were sick, and healed them.

And king Herod heard *thereof*; for his name had become known: and [10] he said, John [11] the Baptist is risen from the dead, and therefore do these powers work in him. But
15 others said, It is Elijah. And others said, *It is* a prophet, *even* as one of the prophets

16 But Herod, when he heard *thereof*, said, John, whom I
17 beheaded, he is risen. For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife: for he had mar-
18 ried her. For John said unto Herod, It is not lawful for thee to have thy brother's
19 wife. And Herodias set herself against him, and desired to kill him; and she could not;
20 for Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he [1] was much perplexed; and
21 he heard him gladly. And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the [2] high captains, and the
22 chief men of Galilee; and when [3] the daughter of Herodias herself came in and danced, [4] she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it
23 thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto
24 the half of my kingdom. And she went out, and said unto her mother, What shall I ask? And she said, The head
25 of John [5] the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John [5] the Baptist.
26 And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject
27 her. And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison, and brought his head in a
28 charger, and gave it to the damsel; and the damsel gave it to her mother. And when
29 his disciples heard *thereof*, they came and took up his corpse, and laid it in a tomb.

And the apostles gather
30 themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had
31 taught. And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much
32 as to eat. And they went away in the boat to a desert place
33 apart. And *the people* saw them going, and many knew *them*, and they ran there together [6] on foot from all the
34 cities, and outwent them. And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to
35 teach them many things. And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far
36 spent: send them away, that they may go into the country and villages round about, and buy themselves somewhat to
37 eat. But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred [7] pennyworth of bread,
38 and give them to eat? And he saith unto them, How many loaves have ye? go *and* see. And when they knew, they say,
39 Five, and two fishes. And he commanded them that all
40 should [8] sit down by companies upon the green grass. And
41 they sat down in ranks, by hundreds, and by fifties. And

1 Many ancient authorities read *did many things*.

2 Or, *military tribunes* Gr. *chiliarchs*.

3 Some ancient authorities read *his daughter Herodias*.

4 Or, *it*

5 Gr. *the Baptizer*.

6 Or, *by land*

7 See marginal note on Matt. xviii. 28.

8 Gr. *recline*.

The Fading of the Fine Flowers

Jesus walks
He Walking on the Sea

ceremonial
Of spiritual Refilement & Real

Arrival in
The Reception in Immanuel

he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes di-
42 vided he among them all. And they did all eat, and were fill-
43 ed. And they took up broken pieces, twelve basketfuls, and
44 also of the fishes. And they that ate the loaves were five thousand men.
45 And straightway he constrained his disciples to enter into the boat, and to go before *him* unto the other side to Bethsaida, while he himself sendeth the multitude a-
46 way. And after he had taken leave of them, he departed into the mountain to pray.
47 And when even was come, the boat was in the midst of the sea, and he alone on
48 the land. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them:
49 but they, when they saw him walking on the sea, supposed that it was an apparition, and
50 cried out: for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer: it is I;
51 be not afraid. And he went up unto them into the boat; and the wind ceased: and they were sore amazed in
52 themselves; for they understood not concerning the loaves, but their heart was hardened.
53 And when they had [1]crossed over, they came to the land unto Gennesaret, and moored
54 to the shore. And when they were come out of the boat, straightway *the people* knew
55 him, and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was. And
56 wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched [2]him were made whole.

7 And there are gathered together unto him the Pharisees, and certain of the scribes,
2 which had come from Jerusalem, and had seen that some of his disciples ate their bread
3 with [3]defiled, that is, unwashen, hands. For the Pharisees,
4 and all the Jews, except they wash their hands [4]diligently, eat not, holding the tradition of the elders: and *when they come* from the marketplace,
4 except they [5]wash themselves, they eat not: and many other things there be, which they have received to hold, [6]washings of cups, and pots, and
5 brasen vessels[7]. And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread
6 with [3]defiled hands? And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written,

This people honoureth me with their lips,
But their heart is far from me.
7 But in vain do they worship me,
Teaching *as their* doctrines the precepts of men.

8 Ye leave the commandment of God, and hold fast the tra-
9 dition of men. And he said unto them, Full well do ye reject the commandment of

1 Or, *crossed over to the land, they came unto Gennesaret*

2 Or, *it*

3 Or, *common*

4 Or, *up to the elbow* Gr. *with the fist.*

5 Gr. *baptise.* Some ancient authorities read *sprinkle themselves.*

6 Gr. *baptisings.*

7 Many ancient authorities add *and couches.*

God, that ye may keep your
10 tradition. For Moses said,
Honour thy father and thy
mother; and, He that speak-
eth evil of father or mother,
11 let him [1]die the death: but
ye say, If a man shall say to
his father or his mother, That
wherewith thou mightest have
been profited by me is Cor-
ban, that is to say, Given
12 *to God*; ye no longer suffer
him to do aught for his father
13 or his mother; making void
the word of God by your tra-
dition, which ye have deliver-
ed: and many such like things
14 ye do. And he called to him
the multitude again, and said
unto them, Hear me all of
15 you, and understand: there
is nothing from without the
man, that going into him
can defile him: but the things
which proceed out of the man
are those that defile the man.[2]
17 And when he was entered into
the house from the multitude,
his disciples asked of him the
18 parable. And he saith unto
them, Are ye so without un-
derstanding also? Perceive
ye not, that whatsoever from
without goeth into the man,
19 *it* cannot defile him; because
it goeth not into his heart,
but into his belly, and goeth
out into the draught? *This
he said*, making all meats
20 clean. And he said, That
which proceedeth out of the
man, that defileth the man.
21 For from within, out of the
heart of men, [3]evil thoughts
22 proceed, fornications, thefts,
murders, adulteries, covetings,
wickednesses, deceit, lascivi-
ousness, an evil eye, railing,
23 pride, foolishness: all these
evil things proceed from with-
in, and defile the man.
24 And from thence he arose,
and went away into the bor-
ders of Tyre [4]and Sidon. And

[1] Or, *surely die*

[2] Many ancient authorities insert ver. 16 *If any man hath ears to hear, let him hear.*

[3] Gr. *thoughts that are evil.*

[4] Some ancient authorities omit *and Sidon.*

[5] Or, *Gentile*

[6] Gr. *demon.*

[7] Or, *loaf*

he entered into a house, and
would have no man know it:
and he could not be hid. But 25
straightway a woman, whose
little daughter had an unclean
spirit, having heard of him,
came and fell down at his feet.
Now the woman was a [5]Greek, 26
a Syrophœnician by race. And
she besought him that he
would cast forth the [6]devil
out of her daughter. And 27
he said unto her, Let the
children first be filled: for it
is not meet to take the chil-
dren's [7]bread and cast it to
the dogs. But she answered 28
and saith unto him, Yea,
Lord: even the dogs under
the table eat of the children's
crumbs. And he said unto 29
her, For this saying go thy
way; the [6]devil is gone out
of thy daughter. And she 30
went away unto her house,
and found the child laid upon
the bed, and the [6]devil gone
out.
And again he went out from 31
the borders of Tyre, and came
through Sidon unto the sea of
Galilee, through the midst of
the borders of Decapolis. And 32
they bring unto him one that
was deaf, and had an impedi-
ment in his speech; and they
beseech him to lay his hand
upon him. And he took him 33
aside from the multitude pri-
vately, and put his fingers into
his ears, and he spat, and
touched his tongue; and look- 34
ing up to heaven, he sighed,
and saith unto him, Eph-
phatha, that is, Be opened.
And his ears were opened, 35
and the bond of his tongue
was loosed, and he spake
plain. And he charged them 36
that they should tell no man:
but the more he charged them,
so much the more a great deal
they published it. And they 37
were beyond measure astonish-

The Northern Journey and
Cure of the Deaf and Dumb

The Northern Journey,
The Syrophoenician Woman

The Feeding of the Four Thousand

The Leaven of the Pharisees

The Blind man of Bethsaida

The Demand for a Sign

The Confession at Cæsarea

ed, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

8 In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disci-
2 ples, and saith unto them, I have compassion on the multitude, because they continue with me now three days, and
3 have nothing to eat: and if I send them away fasting to their home, they will faint in the way; and some of them
4 are come from far. And his disciples answered him, Whence shall one be able to fill these men with [1]bread here in a
5 desert place? And he asked them, How many loaves have ye? And they said, Seven.
6 And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them be-
7 fore the multitude. And they had a few small fishes: and having blessed them, he commanded to set these also be-
8 fore them. And they did eat, and were filled: and they took up, of broken pieces that remained over, seven baskets.
9 And they were about four thousand: and he sent them
10 away. And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.
11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting
12 him. And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given
13 unto this generation. And he left them, and again entering into *the boat* departed to the other side.

14 And they forgot to take bread; and they had not in the boat with them more than one loaf. And he charged
15 them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod. And they reasoned
16 one with another, [2]saying, [3]We have no bread. And
17 Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes,
18 see ye not? and having ears, hear ye not? and do ye not
19 remember? When I brake the five loaves among the five thousand, how many [4]baskets full of broken pieces took ye up? They say unto him, Twelve. And when the seven
20 among the four thousand, how many [4]basketfuls of broken pieces took ye up? And they say unto him, Seven.
21 And he said unto them, Do ye not yet understand?

22 And they come unto Bethsaida. And they bring to him a blind man, and beseech him
23 to touch him. And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked
24 him, Seest thou aught? And he looked up, and said, I see men; for I behold *them* as
25 trees, walking. Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly. And he sent
26 him away to his home, saying, Do not even enter into the village.

27 And Jesus went forth, and

1 Gr. *loaves.*

2 Some ancient authorities read *because they had no bread.*

3 Or, It is *because we have no bread.*

4 *Basket* in ver. 19 and 20 represents different Greek words.

his disciples, into the villages of Cæsarea Philippi: and in the way he asked his disciples, saying unto them, Who do
28 men say that I am? And they told him, saying, John the Baptist: but others, Elijah; but others, One of the pro-
29 phets. And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ.
30 And he charged them that they should tell no man of
31 him. ¶ And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.
32 And he spake the saying openly. And Peter took him, and
33 began to rebuke him. But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan: for thou mindest not the things of God, but the
34 things of men. And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would
35 save his [1]life shall lose it; and whosoever shall lose his [1]life for my sake and the gospel's
36 shall save it. For what doth it profit a man, to gain the whole world, and forfeit his
37 [1]life? For what should a man give in exchange for his
38 [1]life? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the
9 holy angels. And he said unto them, Verily I say unto you, There be some here of them that stand *by*, which shall in no wise taste of death, till they see the kingdom of God come with power.

And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them: and his garments became glistering, exceeding white; so as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses: and they were talking with Jesus. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three [2]tabernacles; one for thee, and one for Moses, and one for Elijah. For he wist not what to answer; for they became sore afraid. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead. And they kept the saying, questioning among themselves what the rising again from the dead should mean. And they asked him, saying, [3]The scribes say that Elijah must first come. And he said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at nought? But I say unto you, that Elijah is come, and they have also done unto him what-

[1] Or, *soul*

[2] Or, *booths*

[3] Or, How is it *that the scribes say . . come?*

The Transfiguration

Passion Foretold
The Messiah's Career
Fate?

Christ and Elijah

soever they listed, even as it is written of him.

14 And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them.

15 And straightway all the multitude, when they saw him, were greatly amazed, and ran-

16 ning to him saluted him. And he asked them, What question

17 ye with them? And one of the multitude answered him, [1] Master, I brought unto thee my son, which hath a dumb

18 spirit; and wheresoever it taketh him, it [2] dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not

19 able. And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit [3] tare him grievously; and he fell on the ground, and wallowed

21 foaming. And he asked his father, How long time is it since this hath come unto him? And he said, From a

22 child. And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. And

23 Jesus said unto him, If thou canst! All things are possible to him that believeth.

24 Straightway the father of the child cried out, and said [4], I believe; help thou mine un-

25 belief. And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. And having cried 26 out, and [3] torn him much, he came out: and *the child* became as one dead; insomuch that the more part said, He 27 is dead. But Jesus took him by the hand, and raised him up; and he arose. And when 28 he was come into the house, his disciples asked him privately, [5] *saying*, We could not cast it out. And he said unto 29 them, This kind can come out by nothing, save by prayer [6].

And they went forth from 30 thence, and passed through Galilee; and he would not that any man should know it. For 31 he taught his disciples, and said unto them, The Son of man is deli.ered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again. But they understood 32 not the saying, and were afraid to ask him.

And they came to Caper- 33 naum: and when he was in the house he asked them, What were ye reasoning in the way? But they held their 34 peace: for they had disputed one with another in the way, who *was* the [7] greatest. And 35 he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and minister of all. And he 36 took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, Whosoever 37 shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

John said unto him, [1] Mas- 38 ter, we saw one casting out [8] devils in thy name: and we forbade him, because he fol-

1 Or, *Teacher*

2 Or, *rendeth him*

3 Or, *convulsed*

4 Many ancient authorities add *with tears.*

5 Or, How is it *that we could not cast it out?*

6 Many ancient authorities add *and fasting.*

7 Gr. *greater.*

8 Gr. *demons.*

39 lowed not us. But Jesus said,
Forbid him not: for there is
no man which shall do a
[1] mighty work in my name,
and be able quickly to speak
40 evil of me. For he that is
41 not against us is for us. For
whosoever shall give you a
cup of water to drink, [2] because ye are Christ's, verily I
say unto you, he shall in no
42 wise lose his reward. And
whosoever shall cause one of
these little ones that believe
[3] on me to stumble, it were
better for him if [4] a great
millstone were hanged about
his neck, and he were cast
43 into the sea. And if thy hand
cause thee to stumble, cut it
off: it is good for thee to
enter into life maimed, rather
than having thy two hands
to go into [5] hell, into the un-
45 quenchable fire.[6] And if thy
foot cause thee to stumble,
cut it off: it is good for thee
to enter into life halt, rather
than having thy two feet to
47 be cast into [5] hell. And if
thine eye cause thee to stum-
ble, cast it out: it is good for
thee to enter into the king-
dom of God with one eye,
rather than having two eyes
48 to be cast into [5] hell; where
their worm dieth not, and the
49 fire is not quenched. For
every one shall be salted with
50 fire[7]. Salt is good: but if the
salt have lost its saltness,
wherewith will ye season it?
Have salt in yourselves, and
be at peace one with another.

10 And he arose from thence,
and cometh into the borders
of Judæa and beyond Jordan:
and multitudes come together
unto him again; and, as he was
wont, he taught them again.
2 And there came unto him Pha-
risees, and asked him, Is it law-
ful for a man to put away *his*
3 wife? tempting him. And he
answered and said unto them,
What did Moses command
you? And they said, Moses 4
suffered to write a bill of di-
vorcement, and to put her a-
way. But Jesus said unto them, 5
For your hardness of heart he
wrote you this commandment.
But from the beginning of 6
the creation, Male and female
made he them. For this cause 7
shall a man leave his father
and mother, [8] and shall cleave
to his wife; and the twain 8
shall become one flesh: so
that they are no more twain,
but one flesh. What there- 9
fore God hath joined together,
let not man put asunder. And 10
in the house the disciples ask-
ed him again of this matter.
And he saith unto them, Who- 11
soever shall put away his wife,
and marry another, commit-
teth adultery against her: and 12
if she herself shall put away her
husband, and marry another,
she committeth adultery.
And they brought unto him 13
little children, that he should
touch them: and the disciples
rebuked them. But when Je- 14
sus saw it, he was moved with
indignation, and said unto
them, Suffer the little children
to come unto me; forbid them
not: for of such is the king-
dom of God. Verily I say un- 15
to you, Whosoever shall not
receive the kingdom of God
as a little child, he shall in
no wise enter therein. And he 16
took them in his arms, and
blessed them, laying his hands
upon them.
And as he was going forth 17
[9] into the way, there ran one
to him, and kneeled to him,
and asked him, Good [10] Master,
what shall I do that I may
inherit eternal life? And Je- 18
sus said unto him, Why callest
thou me good? none is good
save one, *even* God. Thou 19

1 Gr. *power.*

2 Gr. *in name that ye are.*

3 Many ancient authorities omit *on me.*

4 Gr. *a millstone turned by an ass.*

5 Gr. *Gehenna.*

6 Ver. 44 and 46 (which are identical with ver. 48) are omitted by the best ancient authorities.

7 Many ancient authorities add *and every sacrifice shall be salted with salt.* See Lev. ii. 13.

8 Some ancient authorities omit *and shall cleave to his wife.*

9 Or, *on his way*

10 Or, *Teacher*

Of Cumberland Presbyterian

Blessed [illegible] Children

Journey to [illegible]

The Question about Divorce

Hurrah for our [illegible]

Legal Again [illegible]

The Peril of Riches

The Request of the Rich Ruler

knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and
20 mother. And he said unto him, [1]Master, all these things have I observed from my
21 youth. And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.
22 But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.
23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the
24 kingdom of God! And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it [2]for them that trust in riches to enter into the kingdom of
25 God! It is easier for a camel to go through a needle's eye, than for a rich man to enter
26 into the kingdom of God. And they were astonished exceedingly, saying [3]unto him, Then
27 who can be saved? Jesus looking upon them saith, With men it is impossible, but not with God: for all things are
28 possible with God. Peter began to say unto him, Lo, we have left all, and have followed
29 thee. Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive
30 a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the [4]world to come eternal life. But 31
many *that are* first shall be last; and the last first.

And they were in the way, 32
going up to Jerusalem; and Jesus was going before them: and they were amazed; [5]and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, *saying*, Behold, we 33
go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles; and they shall mock him, and 34
shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

And there come near unto 35
him James and John, the sons of Zebedee, saying unto him, [1]Master, we would that thou shouldest do for us whatsoever we shall ask of thee. And 36
he said unto them, What would ye that I should do for you? And they said unto him, Grant 37
unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy glory. But Jesus said unto them, Ye 38
know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? And they said 39
unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my 40
right hand or on *my* left hand is not mine to give: but *it is for them* for whom it hath been prepared. And when the 41
ten heard it, they began to be moved with indignation con-

1 Or, *Teacher*

2 Some ancient authorities omit *for them that trust in riches.*

3 Many ancient authorities read *among themselves.*

4 Or, *age*

5 Or, *but some as they followed were afraid*

42 cerning James and John. And
Jesus called them to him, and
saith unto them, Ye know that
they which are accounted to
rule over the Gentiles lord
it over them; and their great
ones exercise authority over
43 them. But it is not so
among you: but whosoever
would become great among
you, shall be your [1]minister:
44 and whosoever would be first
among you, shall be [2]servant
45 of all. For verily the Son of
man came not to be minister-
ed unto, but to minister, and
to give his life a ransom for
many.
46 And they come to Jericho:
and as he went out from Je-
richo, with his disciples and a
great multitude, the son of
Timæus, Bartimæus, a blind
beggar, was sitting by the way
47 side. And when he heard that
it was Jesus of Nazareth, he
began to cry out, and say, Je-
sus, thou son of David, have
48 mercy on me. And many re-
buked him, that he should
hold his peace: but he cried
out the more a great deal,
Thou son of David, have mer-
49 cy on me. And Jesus stood
still, and said, Call ye him.
And they call the blind man,
saying unto him, Be of good
cheer: rise, he calleth thee.
50 And he, casting away his gar-
ment, sprang up, and came to
51 Jesus. And Jesus answered
him, and said, What wilt thou
that I should do unto thee?
And the blind man said unto
him, [3]Rabboni, that I may re-
52 ceive my sight. And Jesus
said unto him, Go thy way;
thy faith hath [4]made thee
whole. And straightway he
received his sight, and follow-
ed him in the way.
11 And when they draw nigh
unto Jerusalem, unto Beth-
phage and Bethany, at the
mount of Olives, he send-
eth two of his disciples, and 2
saith unto them, Go your way
into the village that is over
against you: and straightway
as ye enter into it, ye shall
find a colt tied, whereon no
man ever yet sat; loose him,
and bring him. And if any 3
one say unto you, Why do ye
this? say ye, The Lord hath
need of him; and straight-
way he [5]will send him [6]back
hither. And they went away, 4
and found a colt tied at the
door without in the open
street; and they loose him.
And certain of them that 5
stood there said unto them,
What do ye, loosing the colt?
And they said unto them even 6
as Jesus had said: and they
let them go. And they bring 7
the colt unto Jesus, and cast
on him their garments; and
he sat upon him. And many 8
spread their garments upon the
way; and others [7]branches,
which they had cut from the
fields. And they that went 9
before, and they that followed,
cried, Hosanna; Blessed *is* he
that cometh in the name of
the Lord: Blessed *is* the king- 10
dom that cometh, *the kingdom*
of our father David: Hosanna
in the highest.
And he entered into Jeru- 11
salem, into the temple; and
when he had looked round
about upon all things, it being
now eventide, he went out unto
Bethany with the twelve.
And on the morrow, when 12
they were come out from Beth-
any, he hungered. And seeing 13
a fig tree afar off having leaves,
he came, if haply he might
find anything thereon: and
when he came to it, he found
nothing but leaves; for it was
not the season of figs. And 14
he answered and said unto it,
No man eat fruit from thee

Or, servant

2 Gr. bond-servant.

3 See John xx. 16.

4 Or, saved thee

5 Gr. sendeth.

6 Or, again

7 Gr. layers of leaves.

The Boston Evening Post

The Trinidad Tribune

The Triumphal Entry

Lesson of the withered Fig tree

The faithful Husbandmen.

Jesus' Authority questioned

henceforward for ever. And his disciples heard it.

15 And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; 16 and he would not suffer that any man should carry a vessel 17 through the temple. And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of 18 robbers. And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

19 And [1]every evening [2]he went forth out of the city.

20 And as they passed by in the morning, they saw the fig tree withered away from the 21 roots. And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is wither- 22 ed away. And Jesus answering saith unto them, Have 23 faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to 24 pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have 25 them. And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses.[3]

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders; and 28 they said unto him, By what authority doest thou these things? or who gave thee this authority to do these things? And Jesus said unto them, I 29 will ask of you one [4]question, and answer me, and I will tell you by what authority I do these things. The baptism of 30 John, was it from heaven, or from men? answer me. And 31 they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? [5]But 32 should we say, From men—they feared the people: [6]for all verily held John to be a prophet. And they answered Je- 33 sus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

12 And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country. And at the 2 season he sent to the husbandmen a [7]servant, that he might receive from the husbandmen of the fruits of the vineyard. 3 And they took him, and beat him, and sent him away empty. 4 And again he sent unto them another [7]servant; and him they wounded in the head, and handled shamefully. And he 5 sent another; and him they killed: and many others; beating some, and killing some. 6 He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son. But those hus- 7 bandmen said among themselves, This is the heir; come,

[1] Gr. *whenever evening came.*

[2] Some ancient authorities read *they.*

[3] Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

[4] Gr. *word.*

[5] Or, *But shall we say, From men?*

[6] Or, *for all held John to be a prophet indeed.*

[7] Gr. *bond-servant*

let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him forth out of the vineyard. What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. Have ye not read even this scripture;

The stone which the builders rejected,
The same was made the head of the corner:
This was from the Lord,
And it is marvellous in our eyes?

And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk. And when they were come, they say unto him, [1] Master, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a [2] penny, that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

And there come unto him Sadducees, which say that there is no resurrection; and they asked him, saying, [1] Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother. There were seven brethren: and the first took a wife, and dying left no seed; and the second took her, and died, leaving no seed behind him; and the third likewise: and the seven left no seed. Last of all the woman also died. In the resurrection whose wife shall she be of them? for the seven had her to wife. Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven. But as touching the dead, that they are raised; have ye not read in the book of Moses, in *the place concerning* the Bush, how God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living: ye do greatly err.

And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? Jesus answered, The first is, Hear, O Israel; [3] The Lord our God, the Lord is one: and thou shalt love the Lord thy God [4] with all thy heart, and [4] with all thy soul, and [4] with all thy mind, and [4] with all thy strength. The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said un-

[1] Or, *Teacher*

[2] See marginal note on Matt. xviii. 28.

[3] Or, *The Lord is our God; the Lord is one*

[4] Gr. *from.*

The Destruction of Jerusalem
and
the Messianic Coming

Twofold reference in the

Parousia warned against

in various titles

to him, Of a truth, [1]Master, thou hast well said that he is one; and there is none
33 other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more than all whole burnt offerings and sacrifices.
34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.
35 And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of Da-
36 vid? David himself said in the Holy Spirit,

The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies
[2]the footstool of thy feet.

37 David himself calleth him Lord; and whence is he his son? And [3]the common people heard him gladly.
38 And in his teaching he said, Beware of the scribes, which desire to walk in long robes, and *to have* salutations in the
39 marketplaces, and chief seats in the synagogues, and chief
40 places at feasts: they which devour widows' houses, [4]and for a pretence make long prayers; these shall receive greater condemnation.
41 And he sat down over against the treasury, and beheld how the multitude cast [5]money into the treasury: and many that were rich cast in
42 much. And there came [6]a poor widow, and she cast in two mites, which make a far-
43 thing. And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: for they
44 all did cast in of their superfluity; but she of her want did cast in all that she had, *even* all her living.

13 And as he went forth out of the temple, one of his disciples saith unto him, [1]Master, behold, what manner of stones and what manner of
2 buildings! And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.
3 And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him
4 privately, Tell us, when shall these things be? and what *shall be* the sign when these things are all about to be ac-
5 complished? And Jesus began to say unto them, Take heed
6 that no man lead you astray. Many shall come in my name, saying, I am *he*; and shall
7 lead many astray. And when ye shall hear of wars and rumours of wars, be not troubled: *these things* must needs come to pass; but the
8 end is not yet. For nation shall rise against nation, and kingdom against kingdom: there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.
9 But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto
10 them. And the gospel must first be preached unto all the
11 nations. And when they lead you *to judgement*, and deliver you up, be not anxious be-

1 Or, *Teacher*

2 Some ancient authorities read *underneath thy feet.*

3 Or, *the great multitude*

4 Or, *even while for a pretence they make*

5 Gr. *brass.*

6 Gr. *one.*

forehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak,
12 but the Holy Ghost. And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and [1]cause them to be put to
13 death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.
14 But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judæa
15 flee unto the mountains: and let him that is on the house-top not go down, nor enter in, to take anything out of
16 his house: and let him that is in the field not return back
17 to take his cloke. But woe unto them that are with child and to them that give suck
18 in those days! And pray ye that it be not in the winter.
19 For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and
20 never shall be. And except the Lord had shortened the days, no flesh would have been saved: but for the elect's sake, whom he chose, he shortened
21 the days. And then if any man shall say unto you, Lo, here is the Christ; or, Lo,
22 there; believe [2]*it* not: for there shall arise false Christs and false prophets, and shall shew signs and wonders, that they may lead astray, if possible,
23 the elect. But take ye heed: behold, I have told you all things beforehand.
24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the
25 stars shall be falling from heaven, and the powers that are in the heavens shall be
26 shaken. And then shall they see the Son of man coming in clouds with great power
27 and glory. And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.
28 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know
29 that the summer is nigh; even so ye also, when ye see these things coming to pass, know
30 ye that [3]he is nigh, *even* at the doors. Verily I say unto you, This generation shall
31 not pass away, until all these things be accomplished. Heaven and earth shall pass away: but my words shall not pass
32 away. But of that day or that hour knoweth no one, not even the angels in heaven, neither
33 the Son, but the Father. Take ye heed, watch [4]and pray: for
34 ye know not when the time is. *It is* as *when* a man, sojourning in another country, having left his house, and given authority to his [5]servants, to each one his work, commanded also the porter to
35 watch. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning;
36 lest coming suddenly he find you sleeping. And what
37 I say unto you I say unto all, Watch.

14 Now after two days was *the feast of* the passover and the unleavened bread: and the chief priests and the scribes sought how they might take

[1] Or, *put them to death*

[2] Or, *him*

[3] Or, *it*

[4] Some ancient authorities omit *and pray.*

[5] Gr. *bond-servants.*

Lk 21: 34

Lessons in Elocution

Waterfalls and ...

The Rules for Gesture

The Precious Ointment

The Paschal Meal
The Betrayal predicted

The Bargain of Judas

The Last Supper

Preparation for the Passover

him with subtilty, and kill
2 him: for they said, Not during
the feast, lest haply there shall
be a tumult of the people.
3 And while he was in Beth-
any in the house of Simon
the leper, as he sat at meat,
there came a woman having
[1] an alabaster cruse of oint-
ment of [2] spikenard very costly;
and she brake the cruse, and
4 poured it over his head. But
there were some that had in-
dignation among themselves,
saying, To what purpose hath
this waste of the ointment
5 been made? For this oint-
ment might have been sold for
above three hundred [3] pence,
and given to the poor. And
they murmured against her.
6 But Jesus said, Let her alone;
why trouble ye her? she hath
wrought a good work on me.
7 For ye have the poor always
with you, and whensoever ye
will ye can do them good: but
8 me ye have not always. She
hath done what she could:
she hath anointed my body
aforehand for the burying.
9 And verily I say unto you,
Wheresoever the gospel shall
be preached throughout the
whole world, that also which
this woman hath done shall
be spoken of for a memorial
of her.
10 And Judas Iscariot, [4] he that
was one of the twelve, went
away unto the chief priests,
that he might deliver him
11 unto them. And they, when
they heard it, were glad, and
promised to give him money.
And he sought how he might
conveniently deliver him *unto
them*.
12 And on the first day of un-
leavened bread, when they sa-
crificed the passover, his dis-
ciples say unto him, Where
wilt thou that we go and make
ready that thou mayest eat
the passover? And he sendeth 13
two of his disciples, and saith
unto them, Go into the city,
and there shall meet you a
man bearing a pitcher of wa-
ter: follow him; and where- 14
soever he shall enter in, say
to the goodman of the house,
The [5] Master saith, Where is
my guest-chamber, where I
shall eat the passover with my
disciples? And he will him- 15
self shew you a large upper
room furnished *and* ready:
and there make ready for us.
And the disciples went forth, 16
and came into the city, and
found as he had said unto
them: and they made ready
the passover.
And when it was evening he 17
cometh with the twelve. And 18
as they [6] sat and were eating,
Jesus said, Verily I say unto
you, One of you shall betray
me, *even* he that eateth with
me. They began to be sorrow- 19
ful, and to say unto him one
by one, Is it I? And he said 20
unto them, *It is* one of the
twelve, he that dippeth with
me in the dish. For the Son 21
of man goeth, even as it is
written of him: but woe unto
that man through whom the
Son of man is betrayed! good
were it [7] for that man if he had
not been born.
And as they were eating, he 22
took [8] bread, and when he had
blessed, he brake it, and gave
to them, and said, Take ye:
this is my body. And he took 23
a cup, and when he had given
thanks, he gave to them: and
they all drank of it. And he 24
said unto them, This is my
blood of [9] the [10] covenant, which
is shed for many. Verily I say 25
unto you, I will no more drink
of the fruit of the vine, until
that day when I drink it new
in the kingdom of God.
And when they had sung a 26

1 Or, *a flask*

2 Gr. *pistic nard*, pistic being perhaps a local name. Others take it to mean *genuine*; others, *liquid*.

3 See marginal note on Matt. xviii. 28.

4 Gr. *the one of the twelve*.

5 Or, *Teacher*

6 Gr. *reclined*.

7 Gr. *for him if that man*.

8 Or, *a loaf*

9 Or, *the testament*

10 Some ancient authorities insert *new*.

hymn, they went out unto the mount of Olives.

27 And Jesus saith unto them, All ye shall be [1]offended: for it is written, I will smite the shepherd, and the sheep shall
28 be scattered abroad. Howbeit, after I am raised up, I will go before you into Galilee.
29 But Peter said unto him, Although all shall be [1]offended,
30 yet will not I. And Jesus saith unto him, Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt deny me
31 thrice. But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.

32 And they come unto [2]a place which was named Gethsemane: and he saith unto his disciples,
33 Sit ye here, while I pray. And he taketh with him Peter and James and John, and began to be greatly amazed, and
34 sore troubled. And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch. And
35 he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from
36 him. And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what
37 I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour?
38 [3]Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh
39 is weak. And again he went away, and prayed, saying the
40 same words. And again he came, and found them sleeping, for their eyes were very heavy; and they wist not what
41 to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the
42 hands of sinners. Arise, let us be going: behold, he that betrayeth me is at hand.

43 And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders.
44 Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him
45 away safely. And when he was come, straightway he came to him, and saith, Rabbi; and
46 [4]kissed him. And they laid hands on him, and took him.
47 But a certain one of them that stood by drew his sword, and smote the [5]servant of the high priest, and struck off his
48 ear. And Jesus answered and said unto them, Are ye come out, as against a robber, with swords and staves to seize me?
49 I was daily with you in the temple teaching, and ye took me not: but *this is done* that the scriptures might be fulfilled. And they all left him,
50 and fled.

51 And a certain young man followed with him, having a linen cloth cast about him, over *his* naked *body*: and they lay hold on him;
52 but he left the linen cloth, and fled naked.

53 And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes. And Peter
54 had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming

[1] Gr. *caused to stumble.*

[2] Gr. *an enclosed piece of ground.*

[3] Or. *Watch ye, and pray that ye enter not*

[4] Gr. *kissed him much.*

[5] Gr. *bond-servant.*

Jesus foretold his betrayal

The Betrayal

Gethsemane

The Trial before Caiaphas

Before Pilate

Jesus or Barabbas

Peter's Denial

himself in the light *of the fire*.
55 Now the chief priests and the whole council sought witness against Jesus to put him to
56 death; and found it not. For many bare false witness against him, and their witness agreed
57 not together. And there stood up certain, and bare false wit-
58 ness against him, saying, We heard him say, I will destroy this [1] temple that is made with hands, and in three days I will build another made without
59 hands. And not even so did their witness agree together.
60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these
61 witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son
62 of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of
63 heaven. And the high priest rent his clothes, and saith, What further need have we of
64 witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him
65 to be [2] worthy of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the officers received him with [3] blows of their hands.

66 And as Peter was beneath in the court, there cometh one of the maids of the high priest;
67 and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the
68 Nazarene, *even* Jesus. But he denied, saying, [4] I neither know, nor understand what thou sayest: and he went out into the [5] porch; [6] and the cock crew.

1 Or, *sanctuary*

2 Gr. *liable to.*

3 Or, *strokes of rods*

4 Or, *I neither know, nor understand: thou, what sayest thou?*

5 Gr. *forecourt.*

6 Many ancient authorities omit *and the cock crew.*

7 Or, *And he began to weep.*

8 Or, *a feast*

And the maid saw him, and 69
began again to say to them
that stood by, This is *one* of
them. But he again denied it. 70
And after a little while again
they that stood by said to Pe-
ter, Of a truth thou art *one* of
them; for thou art a Gali-
læan. But he began to curse, 71
and to swear, I know not this
man of whom ye speak. And 72
straightway the second time
the cock crew. And Peter call-
ed to mind the word, how that
Jesus said unto him, Before
the cock crow twice, thou shalt
deny me thrice. [7] And when he
thought thereon, he wept.

And straightway in the 15
morning the chief priests
with the elders and scribes,
and the whole council, held
a consultation, and bound Je-
sus, and carried him away,
and delivered him up to Pi-
late. And Pilate asked him, 2
Art thou the King of the
Jews? And he answering saith
unto him, Thou sayest. And 3
the chief priests accused him
of many things. And Pilate 4
again asked him, saying, An-
swerest thou nothing? behold
how many things they accuse
thee of. But Jesus no more 5
answered anything; insomuch
that Pilate marvelled.

Now at [8] the feast he used 6
to release unto them one pri-
soner, whom they asked of
him. And there was one 7
called Barabbas, *lying* bound
with them that had made in-
surrection, men who in the
insurrection had committed
murder. And the multitude 8
went up and began to ask him
to do as he was wont to do
unto them. And Pilate an- 9
swered them, saying, Will ye
that I release unto you the
King of the Jews? For he 10
perceived that for envy the
chief priests had delivered

11 him up. But the chief priests stirred up the multitude, that he should rather release Ba-
12 rabbas unto them. And Pilate again answered and said unto them, What then shall I do unto him whom ye call the
13 King of the Jews? And they cried out again, Crucify him.
14 And Pilate said unto them, Why, what evil hath he done? But they cried out exceeding-
15 ly, Crucify him. And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him away within the court, which is the [1] Prætorium; and they call together the whole [2] band.
17 And they clothe him with purple, and plaiting a crown of thorns, they put it on him;
18 and they began to salute him,
19 Hail, King of the Jews! And they smote his head with a reed, and did spit upon him, and bowing their knees wor-
20 shipped him. And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him.

21 And they [3] compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go *with them*, that
22 he might bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.
23 And they offered him wine mingled with myrrh: but he
24 received it not. And they crucify him, and part his garments among them, casting lots upon them, what each
25 should take. And it was the third hour, and they crucified
26 him. And the superscription of his accusation was written

1 Or, *palace*

2 Or, *cohort*

3 Gr. *impress.*

4 Many ancient authorities insert ver. 28 *And the scripture was fulfilled, which saith, And he was reckoned with transgressors.* See Luke xxii. 37.

5 Or, *sanctuary*

6 Or, *can he not save himself?*

7 Or, *earth*

8 Or, *why didst thou forsake me?*

9 Many ancient authorities read *so cried out, and gave up the ghost.*

10 Or, *a son of God*

11 Gr. *little.*

OVER, THE KING OF THE JEWS.
And with him they crucify 27
two robbers; one on his right
hand, and one on his left.[4]
And they that passed by railed 29
on him, wagging their heads,
and saying, Ha! thou that
destroyest the [5] temple, and
buildest it in three days, save 30
thyself, and come down from
the cross. In like manner also 31
the chief priests mocking *him*
among themselves with the
scribes said, He saved others;
[6] himself he cannot save. Let 32
the Christ, the King of Is-
rael, now come down from the
cross, that we may see and
believe. And they that were
crucified with him reproached
him.

And when the sixth hour 33
was come, there was darkness
over the whole [7] land until the
ninth hour. And at the ninth 34
hour Jesus cried with a loud
voice, Eloi, Eloi, lama sabach-
thani? which is, being inter-
preted, My God, my God, [8] why
hast thou forsaken me? And 35
some of them that stood by,
when they heard it, said, Be-
hold, he calleth Elijah. And 36
one ran, and filling a sponge
full of vinegar, put it on a
reed, and gave him to drink,
saying, Let be; let us see
whether Elijah cometh to take
him down. And Jesus uttered 37
a loud voice, and gave up the
ghost. And the veil of the 38
[5] temple was rent in twain
from the top to the bottom.
And when the centurion, which 39
stood by over against him,
saw that he [9] so gave up the
ghost, he said, Truly this man
was [10] the Son of God. And 40
there were also women be-
holding from afar: among
whom *were* both Mary Magda-
lene, and Mary the mother of
James the [11] less and of Joses,
and Salome; who, when he 41

The Secretary

The Crucifixion

Entertainment

The Risen Sun appears —
to Mary Magdalene

to Peter on their way to the tomb

The Visit of Joseph

to the Seven

was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

42 And when even was now come, because it was the Preparation, that is, the day before
43 the sabbath, there came Joseph of Arimathæa, a councillor of honourable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked
44 for the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he [1]had been
45 any while dead. And when he learned it of the centurion, he granted the corpse to Jo-
46 seph. And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against
47 the door of the tomb. And Mary Magdalene and Mary the *mother* of Joses beheld where he was laid.

16 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they might come and
2 anoint him. And very early on the first day of the week, they come to the tomb when
3 the sun was risen. And they were saying among themselves, Who shall roll us away the stone from the door of the
4 tomb? and looking up, they see that the stone is rolled back: for it was exceeding
5 great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they
6 were amazed. And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold, the place where they laid him! But go, tell his 7
disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out, 8
and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one; for they were afraid.

[2]Now when he was risen 9
early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven [3]devils. She went and told them that 10
had been with him, as they mourned and wept. And they, 11
when they heard that he was alive, and had been seen of her, disbelieved.

And after these things he 12
was manifested in another form unto two of them, as they walked, on their way into the country. And they 13
went away and told it unto the rest: neither believed they them.

And afterward he was mani- 14
fested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he 15
said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is bap- 16
tized shall be saved; but he that disbelieveth shall be condemned. And these signs shall 17
follow them that believe: in my name shall they cast out [3]devils; they shall speak with [4]new tongues; they shall take 18

[1] Many ancient authorities read *were already dead.*

[2] The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel.

[3] Gr. *demons.*

[4] Some ancient authorities omit *new.*

up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

19 So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. 20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

THE GOSPEL ACCORDING TO S. LUKE.

1 FORASMUCH as many have taken in hand to draw up a narrative concerning those matters which have been [1] ful- 2 filled among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the 3 word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theo- 4 philus; that thou mightest know the certainty concerning the [2] things [3] wherein thou wast instructed.

5 THERE was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was 6 Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blame- 7 less. And they had no child, because that Elisabeth was barren, and they both were *now* [4] well stricken in years.

8 Now it came to pass, while he executed the priest's office before God in the order of 9 his course, according to the custom of the priest's office, his lot was to enter into the [5] temple of the Lord and burn incense. And the whole mul- 10 titude of the people were praying without at the hour of incense. And there appeared 11 unto him an angel of the Lord standing on the right side of the altar of incense. And Za- 12 charias was troubled when he saw *him*, and fear fell upon him. But the angel said unto 13 him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou 14 shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great 15 in the sight of the Lord, and he shall drink no wine nor [6] strong drink; and he shall be filled with the [7] Holy Ghost, even from his mother's womb. 16 And many of the children of Israel shall he turn unto the Lord their God. And he shall 17 [8] go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just; to make ready for the Lord a people prepared *for him*. And Zacharias said un- 18 to the angel, Whereby shall I know this? for I am an old man, and my wife [9] well stricken

[1] Or, *fully established*

[2] Gr. *words.*

[3] Or, *which thou wast taught by word of mouth*

[4] Gr. *advanced in their days.*

[5] Or, *sanctuary*

[6] Gr. *sikera.*

[7] Or, *Holy Spirit*: and so throughout this book.

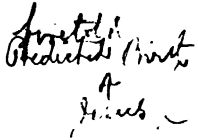
[8] Some ancient authorities read *come with before his face.*

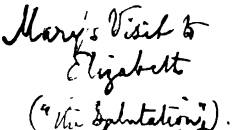
[9] Gr. *advanced in her days.*

it received unto ...

Preface

Predicted Birth of the Baptist foretold





19 in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings.
20 And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their
21 season. And the people were waiting for Zacharias, and they marvelled [1] while he tarried
22 in the [2] temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the [2] temple: and he continued making signs unto them,
23 and remained dumb. And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.
24 And after these days Elisabeth his wife conceived; and she hid herself five months,
25 saying, Thus hath the Lord done unto me in the days wherein he looked upon *me*, to take away my reproach among men.
26 Now in the sixth month the angel Gabriel was sent from God unto a city of
27 Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the
28 virgin's name was Mary. And he came in unto her, and said, Hail, thou that art [3] highly favoured, the Lord *is* with
29 thee [4]. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might
30 be. And the angel said unto her, Fear not, Mary: for thou hast found [5] favour with God.
31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall 32
be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall 33
reign over the house of Jacob [6] for ever; and of his kingdom there shall be no end. And 34
Mary said unto the angel, How shall this be, seeing I know not a man? And the 35
angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also [7] that which [8] is to be born [9] shall be called holy, the Son of God. And behold, 36
Elisabeth thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month with her that [10] was called barren. For no 37
word from God shall be void of power. And Mary said, 38
Behold, the [11] handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.
And Mary arose in these 39
days and went into the hill country with haste, into a city of Judah; and entered into 40
the house of Zacharias and saluted Elisabeth. And it came 41
to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with
the Holy Ghost; and she 42
lifted up her voice with a loud cry, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. And whence is this 43
to me, that the mother of my Lord should come unto me? For behold, when the 44
voice of thy salutation came into mine ears, the babe leaped in my womb for joy. And 45

[1] Or, *at his tarrying*
[2] Or, *sanctuary*
[3] Or, *endued with grace*
[4] Many ancient authorities add *blessed art thou among women.* See ver. 42.
[5] Or, *grace*
[6] Gr. *unto the ages.*
[7] Or, *the holy thing which is to be born shall be called the Son of God.*
[8] Or, *is begotten*
[9] Some ancient authorities insert *of thee.*
[10] Or, *is*
[11] Gr. *bondmaid.*

blessed *is* she that [1]believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord.

46 And Mary said,
My soul doth magnify the Lord,
47 And my spirit hath rejoiced in God my Saviour.
48 For he hath looked upon the low estate of his [2]handmaiden:
For behold, from henceforth all generations shall call me blessed.
49 For he that is mighty hath done to me great things;
And holy is his name.
50 And his mercy is unto generations and generations
On them that fear him.
51 He hath shewed strength with his arm;
He hath scattered the proud [3]in the imagination of their heart.
52 He hath put down princes from *their* thrones,
And hath exalted them of low degree
53 The hungry he hath filled with good things;
And the rich he hath sent empty away.
54 He hath holpen Israel his servant,
That he might remember mercy
55 (As he spake unto our fathers)
Toward Abraham and his seed for ever.
56 And Mary abode with her about three months, and returned unto her house.
57 Now Elisabeth's time was fulfilled that she should be delivered; and she brought
58 forth a son. And her neighbours and her kinsfolk heard that the Lord had magnified his mercy towards her; and
59 they rejoiced with her. And it came to pass on the eighth

1 Or, *believed that there shall be*

2 Gr. *bond-maiden.*

3 Or, *by*

day, that they came to circumcise the child; and they would have called him Zacharias, after the name of
60 his father. And his mother answered and said, Not so; but he shall be called John.
61 And they said unto her, There is none of thy kindred that is called by this name. And they
62 made signs to his father, what he would have him called.
63 And he asked for a writing tablet, and wrote, saying, His name is John. And they mar-
64 velled all. And his mouth was opened immediately, and his tongue *loosed*, and he spake, blessing God. And fear came
65 on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of
66 Judæa. And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.
67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
68 Blessed *be* the Lord, the God of Israel;
For he hath visited and wrought redemption for his people,
69 And hath raised up a horn of salvation for us
In the house of his servant David
70 (As he spake by the mouth of his holy prophets which have been since the world began),
71 Salvation from our enemies, and from the hand of all that hate us;
72 To shew mercy towards our fathers,
And to remember his holy covenant;
73 The oath which he sware unto Abraham our father,

The "Magnificat"

The "Benedictus"

Birth of the Baptist

The Waxing of John the Baptist

Birth of Jesus

74 To grant unto us that we
being delivered out of the
hand of our enemies
Should serve him without
fear,
75 In holiness and righteous-
ness before him all our
days.
76 Yea and thou, child, shalt
be called the prophet of
the Most High:
For thou shalt go before
the face of the Lord to
make ready his ways;
77 To give knowledge of salva-
tion unto his people
In the remission of their
sins,
78 Because of the [1] tender
mercy of our God,
[2] Whereby the dayspring
from on high [3] shall visit
us,
79 To shine upon them that
sit in darkness and the
shadow of death;
To guide our feet into the
way of peace.
80 And the child grew, and
waxed strong in spirit, and
was in the deserts till the
day of his shewing unto Is-
rael.

2 Now it came to pass in
those days, there went out a
decree from Cæsar Augustus,
that all [4] the world should be
2 enrolled. This was the first en-
rolment made when Quirinius
3 was governor of Syria. And
all went to enrol themselves,
4 every one to his own city. And
Joseph also went up from Ga-
lilee, out of the city of Naza-
reth, into Judæa, to the city
of David, which is called Beth-
lehem, because he was of the
5 house and family of David; to
enrol himself with Mary, who
was betrothed to him, being
6 great with child. And it came
to pass, while they were there,
the days were fulfilled that
7 she should be delivered. And
she brought forth her first-
born son; and she wrapped
him in swaddling clothes, and
laid him in a manger, because
there was no room for them
in the inn.

8 And there were shepherds
in the same country abiding
in the field, and keeping
[5] watch by night over their
9 flock. And an angel of the
Lord stood by them, and the
glory of the Lord shone round
about them: and they were
10 sore afraid. And the angel
said unto them, Be not afraid;
for behold, I bring you good
tidings of great joy which
shall be to all the people:
11 for there is born to you this
day in the city of David a
Saviour, which is [6] Christ the
12 Lord. And this *is* the sign
unto you; Ye shall find a
babe wrapped in swaddling
clothes, and lying in a man-
ger. And suddenly there was
13 with the angel a multitude
of the heavenly host praising
God, and saying,
14 Glory to God in the high-
est,
And on earth [7] peace a-
mong [8] men in whom he
is well pleased.
15 And it came to pass, when
the angels went away from
them into heaven, the shep-
herds said one to another, Let
us now go even unto Bethle-
hem, and see this [9] thing that
is come to pass, which the
16 Lord hath made known unto
us. And they came with haste,
and found both Mary and Jo-
seph, and the babe lying in
17 the manger. And when they
saw it, they made known con-
cerning the saying which was
spoken to them about this
18 child. And all that heard it
wondered at the things which
were spoken unto them by
19 the shepherds. But Mary kept

[1] Or, *heart of mercy*

[2] Or, *Wherein*

[3] Many ancient authorities read *hath visited us.*

[4] Gr. *the inhabited earth.*

[5] Or, *night-watches*

[6] Or, *Anointed Lord*

[7] Many ancient authorities read *peace, good pleasure among men.*

[8] Gr. *men of good pleasure.*

[9] Or, *saying*

all these [1]sayings, pondering
20 them in her heart. And the
shepherds returned, glorifying
and praising God for all the
things that they had heard
and seen, even as it was spo-
ken unto them.
21 And when eight days were
fulfilled for circumcising him,
his name was called JESUS,
which was so called by the
angel before he was conceived
in the womb.
22 And when the days of their
purification according to the
law of Moses were fulfilled,
they brought him up to Jeru-
salem, to present him to the
23 Lord (as it is written in the
law of the Lord, Every male
that openeth the womb shall
be called holy to the Lord),
24 and to offer a sacrifice accord-
ing to that which is said in
the law of the Lord, A pair
of turtledoves, or two young
25 pigeons. And behold, there
was a man in Jerusalem, whose
name was Simeon; and this
man was righteous and de-
vout, looking for the consola-
tion of Israel: and the Holy
26 Spirit was upon him. And it
had been revealed unto him
by the Holy Spirit, that he
should not see death, before
he had seen the Lord's Christ.
27 And he came in the Spirit in-
to the temple: and when the
parents brought in the child
Jesus, that they might do con-
cerning him after the custom
28 of the law, then he received
him into his arms, and blessed
God, and said,
29 Now lettest thou thy [2]ser-
vant depart, O [3]Lord,
According to thy word, in
peace;
30 For mine eyes have seen
thy salvation,
31 Which thou hast prepared
before the face of all peo-
ples;
A light for [4]revelation to 32
the Gentiles,
And the glory of thy peo-
ple Israel.
And his father and his mo- 33
ther were marvelling at the
things which were spoken con-
cerning him; and Simeon bless- 34
ed them, and said unto Mary
his mother, Behold, this *child*
is set for the falling and rising
up of many in Israel; and for
a sign which is spoken against;
yea and a sword shall pierce 35
through thine own soul; that
thoughts out of many hearts
may be revealed. And there 36
was one Anna, a prophetess,
the daughter of Phanuel, of
the tribe of Asher (she was
[5]of a great age, having lived
with a husband seven years
from her virginity, and she 37
had been a widow even for
fourscore and four years),
which departed not from the
temple, worshipping with fast-
ings and supplications night
and day. And coming up at 38
that very hour she gave thanks
unto God, and spake of him
to all them that were looking
for the redemption of Jerusa-
lem. And when they had ac- 39
complished all things that were
according to the law of the Lord,
they returned into Galilee, to
their own city Nazareth.
And the child grew, and 40
waxed strong, [6]filled with
wisdom: and the grace of
God was upon him.
And his parents went every 41
year to Jerusalem at the feast
of the passover. And when he 42
was twelve years old, they went
up after the custom of the
feast; and when they had ful- 43
filled the days, as they were
returning, the boy Jesus tar-
ried behind in Jerusalem; and
his parents knew it not; but 44
supposing him to be in the
company, they went a day's

1 Or, *things*

2 Gr. *bond-servant.*

3 Gr. *Master.*

4 Or, *the unveiling of the Gentiles*

5 Gr. *advanced in many days.*

6 Gr. *becoming full of wisdom.*

The Holy Naming of Jesus

& Presentation in the Temple

the "Nunc dimittis"

The Naming of Jesus

& in the Temple

The Boy Jesus amid the Doctors

The Boy Jesus

Preaching of the Baptist

Announced the Christ Messiah

journey; and they sought for him among their kinsfolk and
45 acquaintance: and when they found him not, they returned to Jerusalem, seeking for
46 him. And it came to pass, after three days they found him in the temple, sitting in the midst of the [1] doctors, both hearing them, and ask-
47 ing them questions: and all that heard him were amazed at his understanding and his
48 answers. And when they saw him, they were astonished: and his mother said unto him, [2] Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.
49 And he said unto them, How is it that ye sought me? wist ye not that I must be [3] in my
50 Father's house? And they understood not the saying which
51 he spake unto them. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* [4] sayings in her heart.
52 And Jesus advanced in wisdom and [5] stature, and in [6] favour with God and men.

3 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of
2 Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the
3 wilderness. And he came into all the region round about Jordan, preaching the baptism of repentance unto re-
4 mission of sins; as it is written in the book of the words of Isaiah the prophet,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.
5 Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;
6 And all flesh shall see the salvation of God.

7 He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to
8 come? Bring forth therefore fruits worthy of [7] repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children
9 unto Abraham. And even now is the axe also laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. And
10 the multitudes asked him, saying, What then must we
11 do? And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do
12 likewise. And there came also [8] publicans to be baptized, and they said unto him, [9] Master,
13 what must we do? And he said unto them, Extort no more than that which is appointed
14 you. And [10] soldiers also asked him, saying, And we, what must we do? And he said unto them, Do violence to no man, neither [11] exact *anything* wrongfully; and be content with your wages.

15 And as the people were in expectation, and all men reasoned in their hearts concern-
16 ing John, whether haply he were the Christ; John answer-

1 Or, *teachers*
2 Gr. *Child.*
3 Or, *about my Father's business* Gr. *in the things of my Father.*
4 Or, *things*
5 Or, *age*
6 Or, *grace*
7 Or, *your repentance*
8 See marginal note on Matt. v. 46.
9 Or *Teacher*
10 Gr. *soldiers on service.*
11 Or, *accuse any one*

ed, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not [1] worthy to unloose: he shall baptize you [2] with the Holy Ghost
17 and *with* fire: whose fan is in his hand, throughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.
18 With many other exhortations therefore preached he [3] good tidings unto the peo-
19 ple; but Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which
20 Herod had done, added yet this above all, that he shut up John in prison.
21 Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven
22 was opened, and the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.
23 And Jesus himself, when he began *to teach*, was about thirty years of age, being the son (as was supposed) of Joseph,
24 the *son* of Heli, the *son* of Matthat, the *son* of Levi, the
25 *son* of Melchi, the *son* of Janai, the *son* of Joseph, the *son* of Mattathias, the *son* of Amos, the *son* of Nahum, the
26 *son* of Esli, the *son* of Naggai, the *son* of Maath, the *son* of Mattathias, the *son* of Semein,
27 the *son* of Josech, the *son* of Joda, the *son* of Joanan, the *son* of Rhesa, the *son* of Zerubbabel, the *son* of [4] Shealtiel, the *son* of Neri, the *son*
28 of Melchi, the *son* of Addi, the *son* of Cosam, the *son* of El-
29 madam, the *son* of Er, the *son*

1 Gr. *sufficient.*

2 Or, *in*

3 Or, *the gospel*

4 Gr. *Salathiel.*

5 Some ancient authorities write *Sala.*

6 Many ancient authorities insert *the son of Admin*: and one writes *Admin* for *Amminadab.*

7 Some ancient authorities write *Aram.*

8 Or, *in*

9 Or, *a loaf*

10 Gr. *the inhabited earth.*

of Jesus, the *son* of Eliezer, the *son* of Jorim, the *son* of Matthat, the *son* of Levi, the 30
son of Symeon, the *son* of Judas, the *son* of Joseph, the *son* of Jonam, the *son* of Eliakim, the *son* of Melea, the *son* of 31
Menna, the *son* of Mattatha, the *son* of Nathan, the *son* of David, the *son* of Jesse, the 32
son of Obed, the *son* of Boaz, the *son* of [5] Salmon, the *son* of Nahshon, the *son* of Ammina- 33
dab, [6] the *son* of [7] Arni, the *son* of Hezron, the *son* of Perez, the *son* of Judah, the *son* 34
of Jacob, the *son* of Isaac, the *son* of Abraham, the *son* of Terah, the *son* of Nahor, the 35
son of Serug, the *son* of Reu, the *son* of Peleg, the *son* of Eber, the *son* of Shelah, the 36
son of Cainan, the *son* of Arphaxad, the *son* of Shem, the *son* of Noah, the *son* of Lamech, the *son* of Methuselah 37
the *son* of Enoch, the *son* of Jared, the *son* of Mahalaleel, the *son* of Cainan, the *son* of 38
Enos, the *son* of Seth, the *son* of Adam, the *son* of God.

4 And Jesus, full of the Holy Spirit, returned from the Jordan, and was led [5] by the Spirit in the wilderness during
2 forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he
3 hungered. And the devil said unto him, If thou art the Son of God, command this stone
4 that it become [9] bread. And Jesus answered unto him, It is written, Man shall not live by bread alone. And he led him 5
up, and shewed him all the kingdoms of [10] the world in a
6 moment of time. And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I

John
reproves Herod, and is imprisoned

Baptism of Jesus

Genealogy of Jesus

Temptation of Jesus

Jesus returns to Galilee

Preaches at Nazareth
and
is cast out

7 give it. If thou therefore wilt
worship before me, it shall all
8 be thine. And Jesus answered
and said unto him, It is writ-
ten, Thou shalt worship the
Lord thy God, and him only
9 shalt thou serve. And he led
him to Jerusalem, and set him
on the [1]pinnacle of the tem-
ple, and said unto him, If thou
art the Son of God, cast thy-
10 self down from hence: for it
is written,
He shall give his angels
charge concerning thee,
to guard thee:
11 and,
On their hands they shall
bear thee up,
Lest haply thou dash thy
foot against a stone.
12 And Jesus answering said un-
to him, It is said, Thou shalt
not tempt the Lord thy God.
13 And when the devil had
completed every temptation,
he departed from him [2]for a
season.
14 And Jesus returned in the
power of the Spirit into Ga-
lilee: and a fame went out
concerning him through all
15 the region round about. And
he taught in their synagogues,
being glorified of all.
16 And he came to Nazareth,
where he had been brought
up: and he entered, as his
custom was, into the syna-
gogue on the sabbath day, and
17 stood up to read. And there
was delivered unto him [3]the
book of the prophet Isaiah.
And he opened the [4]book, and
found the place where it was
written,
18 The Spirit of the Lord is
upon me,
[5]Because he anointed me
to preach [6]good tidings
to the poor:
He hath sent me to pro-
claim release to the cap-
tives,

1 Gr. *wing.*

2 Or, *until*

3 Or, *a roll*

4 Or, *roll*

5 Or, *Where-fore*

6 Or, *the gospel*

7 Gr. *Sarepta.*

And recovering of sight to
the blind,
To set at liberty them that
are bruised,
19 To proclaim the acceptable
year of the Lord.
20 And he closed the [4]book,
and gave it back to the at-
tendant, and sat down: and
the eyes of all in the syna-
gogue were fastened on him.
21 And he began to say unto
them, To-day hath this scrip-
ture been fulfilled in your ears.
22 And all bare him witness, and
wondered at the words of grace
which proceeded out of his
mouth: and they said, Is not
23 this Joseph's son? And he
said unto them, Doubtless ye
will say unto me this para-
ble, Physician, heal thyself:
whatsoever we have heard
done at Capernaum, do also
here in thine own country.
24 And he said, Verily I say un-
to you, No prophet is accept-
able in his own country. But
25 of a truth I say unto you,
There were many widows in
Israel in the days of Elijah,
when the heaven was shut up
three years and six months,
when there came a great fa-
26 mine over all the land; and
unto none of them was Elijah
sent, but only to [7]Zarephath,
in the land of Sidon, unto a
woman that was a widow.
27 And there were many lepers
in Israel in the time of Elisha
the prophet; and none of
them was cleansed, but only
28 Naaman the Syrian. And they
were all filled with wrath in
the synagogue, as they heard
29 these things; and they rose
up, and cast him forth out of
the city, and led him unto the
brow of the hill whereon their
city was built, that they might
throw him down headlong.
30 But he passing through the
midst of them went his way.

31 And he came down to Capernaum, a city of Galilee. And he was teaching them on
32 the sabbath day: and they were astonished at his teaching; for his word was with
33 authority. And in the synagogue there was a man, which had a spirit of an unclean [1]devil; and he cried out with
34 a loud voice, [2]Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of
35 God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the [1]devil had thrown him down in the midst, he came out of him, having done him
36 no hurt. And amazement came upon all, and they spake together, one with another, saying, What is [3]this word? for with authority and power he commandeth the unclean spirits, and they come out.
37 And there went forth a rumour concerning him into every place of the region round about.
38 And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her.
39 And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.
40 And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.
41 And [4]devils also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.
42 And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them. But he
43 said unto them, I must preach the [5]good tidings of the kingdom of God to the other cities also: for therefore was I sent.
44 And he was preaching in the synagogues of [6]Galilee.

5 Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by
2 the lake of Gennesaret; and he saw two boats standing by the lake: but the fishermen had gone out of them, and
3 were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. And
4 when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. And
5 Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets.
6 And when they had this done, they inclosed a great multitude of fishes; and their nets
7 were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began
8 to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful
9 man, O Lord. For he was amazed, and all that were with him, at the draught of the

1 Gr. *demon.*

2 Or, *Let alone*

3 Or, *this word, that with authority... come out?*

4 Gr. *demons.*

5 Or, *gospel*

6 Very many ancient authorities read *Judæa.*

In the Synagogue at Capernaum

shows publicity

The wonderful Draught of Fishes

Simon's wife's mother healed

and others at evening

Cleanness a Leper

called Levi

Healed a Paralytic

of Fasting

fishes which they had taken;
10 and so were also James and
John, sons of Zebedee, which
were partners with Simon. And
Jesus said unto Simon, Fear
not; from henceforth thou
11 shalt [1]catch men. And when
they had brought their boats
to land, they left all, and fol-
lowed him.
12 And it came to pass, while
he was in one of the cities, be-
hold, a man full of leprosy:
and when he saw Jesus, he fell
on his face, and besought him,
saying, Lord, if thou wilt, thou
13 canst make me clean. And he
stretched forth his hand, and
touched him, saying, I will;
be thou made clean. And
straightway the leprosy de-
14 parted from him. And he
charged him to tell no man:
but go thy way, and shew thy-
self to the priest, and offer for
thy cleansing, according as
Moses commanded, for a tes-
15 timony unto them. But so
much the more went abroad
the report concerning him:
and great multitudes came to-
gether to hear, and to be heal-
16 ed of their infirmities. But
he withdrew himself in the de-
serts, and prayed.
17 And it came to pass on one
of those days, that he was
teaching; and there were Pha-
risees and doctors of the law
sitting by, which were come
out of every village of Galilee
and Judæa and Jerusalem:
and the power of the Lord was
18 with him [2]to heal. And be-
hold, men bring on a bed a
man that was palsied: and
they sought to bring him in,
and to lay him before him.
19 And not finding by what *way*
they might bring him in be-
cause of the multitude, they
went up to the housetop, and
let him down through the tiles
with his couch into the midst

1 Gr. *take alive.*

2 Gr. *that he should heal.* Many ancient authorities read *that he should heal them.*

3 Or, *Why*

4 Or, *authority*

5 Or, *the Pharisees and the scribes among them*

before Jesus. And seeing their 20
faith, he said, Man, thy sins
are forgiven thee. And the 21
scribes and the Pharisees be-
gan to reason, saying, Who is
this that speaketh blasphe-
mies? Who can forgive sins,
but God alone? But Jesus 22
perceiving their reasonings,
answered and said unto them,
[3]What reason ye in your
hearts? Whether is easier, to 23
say, Thy sins are forgiven
thee; or to say, Arise and
walk? But that ye may know 24
that the Son of man hath
[4]power on earth to forgive
sins (he said unto him that
was palsied), I say unto thee,
Arise, and take up thy couch,
and go unto thy house. And 25
immediately he rose up before
them, and took up that where-
on he lay, and departed to his
house, glorifying God. And 26
amazement took hold on all,
and they glorified God; and
they were filled with fear,
saying, We have seen strange
things to-day.
And after these things he 27
went forth, and beheld a pub-
lican, named Levi, sitting at
the place of toll, and said un-
to him, Follow me. And he 28
forsook all, and rose up and
followed him. And Levi made 29
him a great feast in his house:
and there was a great mul-
titude of publicans and of
others that were sitting at
meat with them. And [5]the 30
Pharisees and their scribes
murmured against his disci-
ples, saying, Why do ye eat
and drink with the publicans
and sinners? And Jesus an- 31
swering said unto them, They
that are whole have no need
of a physician; but they that
are sick. I am not come to 32
call the righteous but sinners
to repentance. And they said 33
unto him, The disciples of

John fast often, and make supplications; likewise also the *disciples* of the Pharisees; but
34 thine eat and drink. And Jesus said unto them, Can ye make the sons of the bride-chamber fast, while the bride-
35 groom is with them? But the days will come; and when the bridegroom shall be taken away from them, then will
36 they fast in those days. And he spake also a parable unto them; No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old.
37 And no man putteth new wine into old [1] wine-skins; else the new wine will burst the skins, and itself will be spilled, and
38 the skins will perish. But new wine must be put into fresh
39 wine-skins. And no man having drunk old *wine* desireth new: for he saith, The old is [2] good.

6 Now it came to pass on a [3] sabbath, that he was going through the cornfields; and his disciples plucked the ears
2 of corn, and did eat, rubbing them in their hands. But certain of the Pharisees said, Why do ye that which it is not lawful to do on the sab-
3 bath day? And Jesus answering them said, Have ye not read even this, what David did, when he was an hungred, he, and they that were with him;
4 how he entered into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat save for the priests alone?
5 And he said unto them, The Son of man is lord of the sabbath.
6 And it came to pass on another sabbath, that he entered into the synagogue and taught: and there was a man there, and his right hand was withered. And the scribes and 7
the Pharisees watched him, whether he would heal on the sabbath; that they might find how to accuse him. But he 8
knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and stood forth. And 9
Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it? And he looked 10
round about on them all, and said unto him, Stretch forth thy hand. And he did *so*: and his hand was restored. But 11
they were filled with [4] madness; and communed one with another what they might do to Jesus.

And it came to pass in these 12
days, that he went out into the mountain to pray; and he continued all night in prayer to God. And when it was day, 13
he called his disciples: and he chose from them twelve, whom also he named apostles;
Simon, whom he also named 14
Peter, and Andrew his brother, and James and John, and Philip and Bartholomew,
and Matthew and Thomas, and 15
James *the son* of Alphæus, and Simon which was called the Zealot, and Judas *the* [5] *son* 16
of James, and Judas Iscariot, which was the traitor; and he 17
came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which came to hear him, and to be
healed of their diseases; and 18
they that were troubled with

[1] That is, *skins used as bottles.*

[2] Many ancient authorities read *better.*

[3] Many ancient authorities insert *second-first.*

[4] Or, *foolishness*

[5] Or, brother. See Jude 1.

Lord of the Sabbath

Chosen Ordained the Twelve

Heals on the Sabbath

The Beatitudes

Of Judging

Of Self-deception

Of Love to Enemies

"The Golden Rule"

unclean spirits were healed.
19 And all the multitude sought
to touch him: for power came
forth from him, and healed
them all.
20 And he lifted up his eyes on
his disciples, and said, Blessed
are ye poor: for yours is the
21 kingdom of God. Blessed *are*
ye that hunger now: for ye
shall be filled. Blessed *are* ye
that weep now: for ye shall
22 laugh. Blessed are ye, when
men shall hate you, and when
they shall separate you *from
their company*, and reproach
you, and cast out your name as
evil, for the Son of man's sake.
23 Rejoice in that day, and leap
for joy: for behold, your re-
ward is great in heaven: for
in the same manner did their
24 fathers unto the prophets. But
woe unto you that are rich!
for ye have received your con-
25 solation. Woe unto you, ye
that are full now! for ye shall
hunger. Woe *unto you*, ye that
laugh now! for ye shall mourn
26 and weep. Woe *unto you*, when
all men shall speak well of
you! for in the same manner
did their fathers to the false
prophets.
27 But I say unto you which
hear, Love your enemies, do
good to them that hate you,
28 bless them that curse you,
pray for them that despite-
29 fully use you. To him that
smiteth thee on the *one* cheek
offer also the other; and from
him that taketh away thy
cloke withhold not thy coat
30 also. Give to every one that
asketh thee; and of him that
taketh away thy goods ask
31 them not again. And as ye
would that men should do to
you, do ye also to them like-
32 wise. And if ye love them that
love you, what thank have
ye? for even sinners love those
33 that love them. And if ye do

[1] Some ancient authorities read *despairing of no man.*

good to them that do good to
you, what thank have ye? for
even sinners do the same. And 34
if ye lend to them of whom ye
hope to receive, what thank
have ye? even sinners lend
to sinners, to receive again as
much. But love your enemies, 35
and do *them* good, and lend,
[1] never despairing; and your
reward shall be great, and ye
shall be sons of the Most
High: for he is kind toward
the unthankful and evil. Be ye 36
merciful, even as your Father
is merciful. And judge not, 37
and ye shall not be judged:
and condemn not, and ye shall
not be condemned: release,
and ye shall be released: give, 38
and it shall be given unto
you; good measure, pressed
down, shaken together, run-
ning over, shall they give into
your bosom. For with what
measure ye mete it shall be
measured to you again.
And he spake also a parable 39
unto them, Can the blind guide
the blind? shall they not both
fall into a pit? The disciple 40
is not above his [2] master: but
every one when he is perfected
shall be as his [2] master. And 41
why beholdest thou the mote
that is in thy brother's eye,
but considerest not the beam
that is in thine own eye? Or 42
how canst thou say to thy
brother, Brother, let me cast
out the mote that is in thine
eye, when thou thyself be-
holdest not the beam that is
in thine own eye? Thou hypo-
crite, cast out first the beam
out of thine own eye, and
then shalt thou see clearly to
cast out the mote that is in
thy brother's eye. For there 43
is no good tree that bringeth
forth corrupt fruit; nor again
a corrupt tree that bringeth
forth good fruit. For each tree 44
is known by its own fruit. For

[2] Or, *teacher*

of thorns men do not gather
figs, nor of a bramble bush
45 gather they grapes. The good
man out of the good treasure
of his heart bringeth forth
that which is good; and the
evil *man* out of the evil *trea-*
sure bringeth forth that which
is evil: for out of the abun-
dance of the heart his mouth
speaketh.
46 And why call ye me, Lord,
Lord, and do not the things
47 which I say? Every one that
cometh unto me, and heareth
my words, and doeth them, I
will shew you to whom he is
48 like: he is like a man building
a house, who digged and went
deep, and laid a foundation
upon the rock: and when a
flood arose, the stream brake
against that house, and could
not shake it: [1] because it had
49 been well builded. But he that
heareth, and doeth not, is like
a man that built a house up-
on the earth without a foun-
dation; against which the
stream brake, and straightway
it fell in; and the ruin of that
house was great.

7 After he had ended all his
sayings in the ears of the
people, he entered into Caper-
naum.
2 And a certain centurion's
[2] servant, who was [3] dear unto
him, was sick and at the point
3 of death. And when he heard
concerning Jesus, he sent unto
him elders of the Jews, asking
him that he would come and
4 save his [2] servant. And they,
when they came to Jesus, be-
sought him earnestly, saying,
He is worthy that thou should-
5 est do this for him: for he
loveth our nation, and him-
self built us our synagogue.
6 And Jesus went with them.
And when he was now not far
from the house, the centurion
sent friends to him, saying
unto him, Lord, trouble not
thyself: for I am not [4] worthy
that thou shouldest come un-
der *my* roof: wherefore nei- 7
ther thought I myself worthy
to come unto thee: but [5] say
the word, and my [6] servant
shall be healed. For I also am 8
a man set under authority,
having under myself soldiers:
and I say to this one, Go,
and he goeth; and to another,
Come, and he cometh; and to
my [2] servant, Do this, and he
doeth it. And when Jesus 9
heard these things, he mar-
velled at him, and turned and
said unto the multitude that
followed him, I say unto you,
I have not found so great
faith, no, not in Israel. And 10
they that were sent, returning
to the house, found the [2] ser-
vant whole.
And it came to pass [7] soon 11
afterwards, that he went to a
city called Nain; and his dis-
ciples went with him, and a
great multitude. Now when he 12
drew near to the gate of the
city, behold, there was carried
out one that was dead, the
only son of his mother, and
she was a widow: and much
people of the city was with
her. And when the Lord saw 13
her, he had compassion on
her, and said unto her, Weep
not. And he came nigh and 14
touched the bier: and the
bearers stood still. And he
said, Young man, I say unto
thee, Arise. And he that was 15
dead sat up, and began to
speak. And he gave him to
his mother. And fear took 16
hold on all: and they glorified
God, saying, A great prophet
is arisen among us: and, God
hath visited his people. And 17
this report went forth con-
cerning him in the whole of
Judæa, and all the region
round about.

[1] Many ancient authorities read *for it had been founded upon the rock*: as in Matt. vii. 25.

[2] Gr. *bond-servant.*

[3] Or, *precious to him* Or, *honourable with him*

[4] Gr. *sufficient.*

[5] Gr. *say with a word.*

[6] Or, *boy*

[7] Many ancient authorities read *on the next day.*

The Test of Discipleship

The Widow's Gain

The Commended Centurion

The Baptist's Deputation

The Pharisees invitation

The Anointing in the Pharisee's House.

Christ's

The Baptist Eulogized

18 And the disciples of John told him of all these things.
19 And John calling unto him [1]two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for
20 another? And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for an-
21 other? In that hour he cured many of diseases and [2]plagues and evil spirits; and on many that were blind he bestowed
22 sight. And he answered and said unto them, Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have [3]good tidings preached to
23 them. And blessed is he, whosoever shall find none occasion of stumbling in me.
24 And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with
25 the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in
26 kings' courts. But what went ye out to see? a prophet? Yea, I say unto you, and much
27 more than a prophet. This is he of whom it is written,

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

28 I say unto you, Among them that are born of women there is none greater than John: yet he that is [4]but little in the kingdom of God is greater
29 than he. And all the people when they heard, and the publicans, justified God, [5]being baptized with the baptism of
30 John. But the Pharisees and the lawyers rejected for themselves the counsel of God, [6]being not baptized of him.
31 Whereunto then shall I liken the men of this generation, and to what are they like?
32 They are like unto children that sit in the marketplace, and call one to another; which say, We piped unto you, and ye did not dance; we wailed,
33 and ye did not weep. For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a
34 [7]devil. The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom [8]is justified of all her children.
35 And one of the Pharisees desired him that he would eat
36 with him. And he entered into the Pharisee's house, and sat down to meat. And be-
37 hold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought [9]an alabaster
38 cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and [10]kissed his feet, and anointed
39 them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were [11]a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner. And Jesus an-
40 swering said unto him, Simon, I have somewhat to say unto
41 thee. And he saith, [12]Master, say on. A certain lender had

1 Gr. *certain two.*
2 Gr. *scourges.*
3 Or, *the gospel*
4 Gr. *lesser.*
5 Or, *having been*
6 Or, *not having been*
7 Gr. *demon.*
8 Or, *was*
9 Or, *a flask*
10 Gr. *kissed much.*
11 Some ancient authorities read *the prophet.* See John i. 21, 25.
12 Or, *Teacher*

two debtors: the one owed
five hundred [1]pence, and the
42 other fifty. When they had
not *wherewith* to pay, he for-
gave them both. Which of
them therefore will love him
43 most? Simon answered and
said, He, I suppose, to whom
he forgave the most. And he
said unto him, Thou hast
44 rightly judged. And turning
to the woman, he said unto
Simon, Seest thou this wo-
man? I entered into thine
house, thou gavest me no wa-
ter for my feet: but she hath
wetted my feet with her tears,
and wiped them with her hair.
45 Thou gavest me no kiss: but
she, since the time I came in,
hath not ceased to [2]kiss my
46 feet. My head with oil thou
didst not anoint: but she hath
anointed my feet with oint-
47 ment. Wherefore I say unto
thee, Her sins, which are many,
are forgiven; for she loved
much: but to whom little is
forgiven, *the same* loveth lit-
48 tle. And he said unto her,
49 Thy sins are forgiven. And
they that sat at meat with
him began to say [3]within
themselves, Who is this that
50 even forgiveth sins? And he
said unto the woman, Thy faith
hath saved thee; go in peace.

8 And it came to pass soon
afterwards, that he went about
through cities and villages,
preaching and bringing the
[4]good tidings of the kingdom
of God, and with him the
2 twelve, and certain women
which had been healed of evil
spirits and infirmities, Mary
that was called Magdalene,
from whom seven [5]devils had
3 gone out, and Joanna the wife
of Chuza Herod's steward, and
Susanna, and many others,
which ministered unto [6]them
of their substance.

And when a great multitude
came together, and they of
every city resorted unto him,
he spake by a parable: The 5
sower went forth to sow his
seed: and as he sowed, some
fell by the way side; and it was
trodden under foot, and the
birds of the heaven devoured
it. And other fell on the 6
rock; and as soon as it grew,
it withered away, because it
had no moisture. And other 7
fell amidst the thorns; and
the thorns grew with it, and
choked it. And other fell into 8
the good ground, and grew,
and brought forth fruit a hun-
dredfold. As he said these
things, he cried, He that hath
ears to hear, let him hear.

And his disciples asked him 9
what this parable might be.
And he said, Unto you it is 10
given to know the mysteries
of the kingdom of God: but
to the rest in parables; that
seeing they may not see, and
hearing they may not under-
stand. Now the parable is 11
this: The seed is the word of
God. And those by the way 12
side are they that have heard;
then cometh the devil, and
taketh away the word from
their heart, that they may not
believe and be saved. And 13
those on the rock *are* they
which, when they have heard,
receive the word with joy; and
these have no root, which for
a while believe, and in time
of temptation fall away. And 14
that which fell among the
thorns, these are they that
have heard, and as they go on
their way they are choked
with cares and riches and
pleasures of *this* life, and bring
no fruit to perfection. And 15
that in the good ground, these
are such as in an honest and
good heart, having heard the
word, hold it fast, and bring
forth fruit with patience.

[1] See marginal note on Matt. xviii. 28.

[2] Gr. *kiss much.*

[3] Or, *among*

[4] Or, *gospel*

[5] Gr. *demons.*

[6] Many ancient authorities read *him.*

explained

The Ministering Women

Parable of the Sower

Admonition to Fear

Spiritual Knowledge more
Natural
from Books

Ps. Storm at Sea

The Gerasene Demoniac

16 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may see the light.
17 For nothing is hid, that shall not be made manifest; nor *anything* secret, that shall not be known and come to light.
18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he [1]thinketh he hath.
19 And there came to him his mother and brethren, and they could not come at him for the
20 crowd. And it was told him, Thy mother and thy brethren stand without, desiring to see
21 thee. But he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.
22 Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and
23 they launched forth. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling *with water*, and
24 were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased,
25 and there was a calm. And he said unto them, Where is your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?
26 And they arrived at the country of the [2]Gerasenes, which is over against Galilee.

[1] Or, *seemeth to have*

[2] Many ancient authorities read *Gergesenes*; others, *Gadarenes*: and so in ver. 37.

[3] Gr. *demons*.

[4] Or, *of a long time*

[5] Gr. *demon*.

[6] Or, *saved*

27 And when he was come forth upon the land, there met him a certain man out of the city, who had [3]devils; and for a long time he had worn no clothes, and abode not in *any* house, but in the tombs. And
28 when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee,
29 torment me not. For he commanded the unclean spirit to come out from the man. For [4]oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the [5]devil into the deserts. And
30 Jesus asked him, What is thy name? And he said, Legion; for many [3]devils were entered
31 into him. And they intreated him that he would not command them to depart into the
32 abyss. Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into them. And he gave them leave.
33 And the [3]devils came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were choked. And when
34 they that fed them saw what had come to pass, they fled, and told it in the city and in
35 the country. And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the [3]devils were gone out, sitting, clothed and in his right mind, at the feet of Jesus:
36 and they were afraid. And they that saw it told them how he that was possessed with [3]devils was [6]made whole.
37 And all the people of the coun-

try of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat, and returned.
38 But the man from whom the [1]devils were gone out prayed him that he might be with him: but he sent him away,
39 saying, Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.
40 And as Jesus returned, the multitude welcomed him; for they were all waiting for him.
41 And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his
42 house; for he had an only daughter, about twelve years of age, and she lay a dying. But as he went the multitudes thronged him.
43 And a woman having an issue of blood twelve years, which [2]had spent all her living upon physicians, and could
44 not be healed of any, came behind him, and touched the border of his garment: and immediately the issue of her
45 blood stanched. And Jesus said, Who is it that touched me? And when all denied, Peter said, [3]and they that were with him, Master, the multitudes press thee and
46 crush *thee*. But Jesus said, Some one did touch me: for I perceived that power had
47 gone forth from me. And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately. And he said unto her, 48
Daughter, thy faith hath [4]made thee whole; go in peace.

While he yet spake, there 49
cometh one from the ruler of the synagogue's *house*, saying, Thy daughter is dead; trouble not the [5]Master. But Jesus 50
hearing it, answered him, Fear not: only believe, and she
shall be [6]made whole. And 51
when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother. And all were 52
weeping, and bewailing her: but he said, Weep not; for she is not dead, but sleepeth.
And they laughed him to 53
scorn, knowing that she was dead. But he, taking her by 54
the hand, called, saying, Maiden, arise. And her spirit re- 55
turned, and she rose up [7]immediately: and he commanded that *something* be given her to eat. And her parents were 56
amazed: but he charged them to tell no man what had been done.

And he called the twelve 9
together, and gave them power and authority over all [1]devils, and to cure diseases. And he 2
sent them forth to preach the kingdom of God, and to heal
[7]the sick. And he said unto 3
them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. And in- 4
to whatsoever house ye enter, there abide, and thence depart.
And as many as receive you 5
not, when ye depart from that city, shake off the dust from your feet for a testimony against them. And they depart- 6
ed, and went throughout the villages, preaching the gospel, and healing everywhere.

Now Herod the tetrarch 7

1 Gr. *demons.*

2 Some ancient authorities omit *had spent all her living upon physicians, and.*

3 Some ancient authorities omit *and they that were with him.*

4 Or, *saved thee*

5 Or, *Teacher*

6 Or, *saved*

7 Some ancient authorities omit *the sick.*

The Daughter raised -

Jairus's Daughter

The Woman with an Issue of Blood -

Sends forth the Twelve

The Tetrarch's perplexity concerns

The Feeding of the Five Thousand fed

The Transfiguration

heard of all that was done: and he was much perplexed, because that it was said by some, that John was risen
8 from the dead; and by some, that Elijah had appeared; and by others, that one of the old
9 prophets was risen again. And Herod said, John I beheaded: but who is this, about whom I hear such things? And he sought to see him.
10 And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a city called
11 Bethsaida. But the multitudes perceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he healed.
12 And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals: for we are
13 here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this
14 people. For they were about five thousand men. And he said unto his disciples, Make them [1]sit down in companies,
15 about fifty each. And they did so, and made them all [1]sit
16 down. And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before
17 the multitude. And they did eat, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.
18 And it came to pass, as he was praying alone, the disciples were with him: and he asked them, saying, Who do the multitudes say that I am?
19 And they answering said, John the Baptist; but others *say*, Elijah; and others, that one of the old prophets is risen again.
20 And he said unto them, But who say ye that I am? And Peter answering said, The Christ of God.
21 But he charged them, and commanded *them* to
22 tell this to no man; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up.
23 And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me.
24 For whosoever would save his [2]life shall lose it; but whosoever shall lose his [2]life for my sake, the same shall save it.
25 For what is a man profited, if he gain the whole world, and
26 lose or forfeit his own self? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory* of the Father, and of the holy
27 angels. But I tell you of a truth, There be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God.
28 And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the mountain to pray.
29 And as he was praying, the fashion of his countenance was altered, and his raiment *became* white *and* dazzling.
30 And behold, there talked with him two men, which were Moses
31 and Elijah; who appeared in glory, and spake of his [3]decease which he was about to

[1] Gr. *recline.*
[2] Or, *soul*
[3] Or, *departure*

accomplish at Jerusalem. Now Peter and they that were with him were heavy with sleep: but [1] when they were fully awake, they saw his glory, and the two men that stood with him. And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three [2] tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said. And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And a voice came out of the cloud, saying, This is [3] my Son, my chosen: hear ye him. And when the voice [4] came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him. And behold, a man from the multitude cried, saying, [5] Master, I beseech thee to look upon my son; for he is mine only child: and behold, a spirit taketh him, and he suddenly crieth out; and it [6] teareth him that he foameth, and it hardly departeth from him, bruising him sorely. And I besought thy disciples to cast it out; and they could not. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son. And as he was yet a coming, the [7] devil [8] dashed him down, and [9] tare *him* grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. And they were all astonished at the majesty of God.

But while all were marvelling at all the things which he did, he said unto his disciples, Let these words sink into your ears: for the Son of man shall be delivered up into the hands of men. But they understood not this saying, and it was concealed from them, that they should not perceive it: and they were afraid to ask him about this saying.

And there arose a reasoning among them, which of them should be [10] greatest. But when Jesus saw the reasoning of their heart, he took a little child, and set him by his side, and said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is [11] least among you all, the same is great.

And John answered and said, Master, we saw one casting out [12] devils in thy name; and we forbade him, because he followeth not with us. But Jesus said unto him, Forbid *him* not: for he that is not against you is for you.

And it came to pass, when the days [13] were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was *as though he were* going to Jerusalem. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them [14]? But he turned,

[1] Or, *having remained awake*

[2] Or, *booths*

[3] Many ancient authorities read *my beloved Son*. See Matt. xvii. 5; Mark ix. 7.

[4] Or, *was past*

[5] Or, *Teacher*

[6] Or, *convulseth*

[7] Gr. *demon*.

[8] Or, *rent him*

[9] Or, *convulsed*

[10] Gr. *greater*.

[11] Gr. *lesser*.

[12] Gr. *demons*.

[13] Gr. *were being fulfilled*.

[14] Many ancient authorities add *even as Elijah did*.

The Lord of Man's Fate

The Debate about Man

The Epileptic Boy

The [illegible] Woman

The inhuman Spaniard

× Discipleship Exacting

Upbraids Chorazin, Bethsaida, Capernaum

Appointed and sent forth the Seventy

The Seventy return with joy

~~Thanksgiving Return of~~ The Seventy

The grateful Joy of Jesus

56 and rebuked them [1]. And they went to another village.
57 And as they went in the way, a certain man said unto him, I will follow thee whi-
58 thersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven *have* [2]nests; but the Son of man hath not
59 where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my
60 father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom
61 of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house.
62 But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

10 Now after these things the Lord appointed seventy [3] others, and sent them two and two before his face into every
2 city and place, whither he himself was about to come. And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers
3 into his harvest. Go your ways: behold, I send you forth as lambs in the midst of wolves.
4 Carry no purse, no wallet, no shoes: and salute no man on
5 the way. And into whatsoever house ye shall [4]enter, first say, Peace *be* to this house.
6 And if a son of peace be there, your peace shall rest upon [5]him: but if not, it shall turn to you again.
7 And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

1 Some ancient authorities add *and said, Ye know not what manner of spirit ye are of* Some, but fewer, add also *For the Son of man came not to destroy men's lives, but to save them.*

2 Gr. *lodging-places.*

3 Many ancient authorities add *and two*: and so in ver. 17.

4 Or, *enter first, say*

5 Or, *it*

6 Gr. *powers.*

7 Gr. *demons.*

8 Or, *by*

9 Or, *praise*

And into whatsoever city ye 8
enter, and they receive you, eat such things as are set
before you: and heal the sick 9
that are therein, and say unto them, The kingdom of God is come nigh unto you. But into 10
whatsoever city ye shall enter, and they receive you not, go out into the streets thereof
and say, Even the dust from 11
your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the kingdom of God is come nigh. I say unto you, It shall 12
be more tolerable in that day for Sodom, than for that city.
Woe unto thee, Chorazin! woe 13
unto thee, Bethsaida! for if the [6]mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes.
Howbeit it shall be more tol- 14
erable for Tyre and Sidon in the judgement, than for you. And 15
thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. He that heareth you 16
heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.
And the seventy returned 17
with joy, saying, Lord, even the [7]devils are subject unto us in thy name. And he said 18
unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you 19
authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. Howbeit in this rejoice 20
not, that the spirits are subject unto you; but rejoice that your names are written in heaven.
In that same hour he rejoiced 21
[8]in the Holy Spirit, and said, I [9]thank thee, O Father, Lord

of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; [1]for so it was
22 well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son
23 willeth to reveal *him*. And turning to the disciples, he said privately, Blessed *are* the eyes which see the things that
24 ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.
25 And behold, a certain lawyer stood up and tempted him, saying, [2]Master, what shall I
26 do to inherit eternal life? And he said unto him, What is written in the law? how readest
27 thou? And he answering said, Thou shalt love the Lord thy God [3]with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as
28 thyself. And he said unto him, Thou hast answered right: this
29 do, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is
30 my neighbour? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving
31 him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by
32 on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain
33 Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came
34 to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow
35 he took out two [4]pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which
36 of these three, thinkest thou, proved neighbour unto him that fell among the robbers?
37 And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.
38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. And she had
39 a sister called Mary, which also sat at the Lord's feet, and heard his word. But
40 Martha was [5]cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help
41 me. But the Lord answered and said unto her, [6]Martha, Martha, thou art anxious and troubled about many things:
42 [7]but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.
11 And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his
2 disciples. And he said unto them, When ye pray, say, [8]Fa-

[1] Or, *that*

[2] Or, *Teacher*

[3] Gr. *from.*

[4] See marginal note on Matt. xviii. 28.

[5] Gr. *distracted.*

[6] A few ancient authorities read *Martha, Martha, thou art troubled: Mary hath chosen &c.*

[7] Many ancient authorities read *but few things are needful, or one.*

[8] Many ancient authorities read *Our Father, which art in heaven.* See Matt. vi. 9.

existence Importunate
~~Importunately~~ in
Prayer
Encouragement to Prayer.

The Servants of God
Supremely Blessed

The Sanctuaries Adversary
rebuked

ther, Hallowed be thy name.
3 Thy kingdom come.[1] Give us
day by day [2]our daily bread.
4 And forgive us our sins; for
we ourselves also forgive every
one that is indebted to us. And
bring us not into temptation[3].
5 And he said unto them,
Which of you shall have a
friend, and shall go unto him
at midnight, and say to him,
Friend, lend me three loaves;
6 for a friend of mine is come
to me from a journey, and I
have nothing to set before
7 him; and he from within
shall answer and say, Trouble
me not: the door is now shut,
and my children are with me
in bed; I cannot rise and give
8 thee? I say unto you, Though
he will not rise and give him,
because he is his friend, yet
because of his importunity he
will arise and give him [4]as
9 many as he needeth. And I
say unto you, Ask, and it
shall be given you; seek, and
ye shall find; knock, and it
10 shall be opened unto you. For
every one that asketh receiv-
eth; and he that seeketh find-
eth; and to him that knock-
11 eth it shall be opened. And
of which of you that is a fa-
ther shall his son ask [5]a loaf,
and he give him a stone? or
a fish, and he for a fish give
12 him a serpent? Or *if* he shall
ask an egg, will he give him
13 a scorpion? If ye then, being
evil, know how to give good
gifts unto your children, how
much more shall *your* heav-
enly Father give the Holy
Spirit to them that ask him?
14 And he was casting out a
[6]devil *which was* dumb. And
it came to pass, when the [6]devil
was gone out, the dumb man
spake; and the multitudes mar-
15 velled. But some of them said,
[7]By Beelzebub the prince of
the [8]devils casteth he out

[1] Many ancient authorities add *Thy will be done, as in heaven, so on earth.* See Matt. vi. 10.

[2] Gr. *our bread for the coming day.*

[3] Many ancient authorities add *but deliver us from the evil one* (or, *from evil*). See Matt. vi. 13.

[4] Or, *whatsoever things*

[5] Some ancient authorities omit *a loaf, and he give him a stone?* or,

[6] Gr. *demon.*

[7] Or, *In*

[8] Gr. *demons.*

[9] Or, *and house falleth upon house.*

[10] Or, *it*

[11] Or, *itself*

[8]devils. And others, tempting 16
him, sought of him a sign
from heaven. But he, know- 17
ing their thoughts, said unto
them, Every kingdom divided
against itself is brought to
desolation; [9]and a house *di-*
vided against a house falleth.
And if Satan also is divided 18
against himself, how shall his
kingdom stand? because ye
say that I cast out [8]devils
[7]by Beelzebub. And if I [7]by 19
Beelzebub cast out [8]devils, by
whom do your sons cast them
out? therefore shall they be
your judges. But if I by the 20
finger of God cast out [8]devils,
then is the kingdom of God
come upon you. When the 21
strong *man* fully armed guard-
eth his own court, his goods
are in peace: but when a 22
stronger than he shall come
upon him, and overcome him,
he taketh from him his whole
armour wherein he trusted,
and divideth his spoils. He 23
that is not with me is against
me; and he that gathereth
not with me scattereth. The 24
unclean spirit when [10]he is
gone out of the man, passeth
through waterless places, seek-
ing rest; and finding none,
[10]he saith, I will turn back
unto my house whence I came
out. And when [10]he is come, 25
[10]he findeth it swept and gar-
nished. Then goeth [10]he, and 26
taketh *to him* seven other spi-
rits more evil than [11]him-
self; and they enter in and
dwell there: and the last state
of that man becometh worse
than the first.
And it came to pass, as he 27
said these things, a certain
woman out of the multitude
lifted up her voice, and said
unto him, Blessed is the womb
that bare thee, and the breasts
which thou didst suck. But 28
he said, Yea rather, blessed

are they that hear the word of God, and keep it.

29 And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it
30 but the sign of Jonah. For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to
31 this generation. The queen of the south shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, [1]a greater than
32 Solomon is here. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, [1]a greater than Jonah is here.

33 No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the
34 light. The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of
35 darkness. Look therefore whether the light that is in thee
36 be not darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

37 Now as he spake, a Pharisee asketh him to [2]dine with him: and he went in, and sat down
38 to meat. And when the Pharisee saw it, he marvelled that he had not first washed before
39 [2]dinner. And the Lord said unto him, Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. Ye foolish ones, did not he that made
40 the outside make the inside also? Howbeit give for alms
41 those things which [3]are within; and behold, all things are clean unto you.

42 But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over judgement and the love of God: but these ought ye to have done, and not to
43 leave the other undone. Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces. Woe
44 unto you! for ye are as the tombs which appear not, and the men that walk over *them* know it not.

45 And one of the lawyers answering saith unto him, [4]Master, in saying this thou reproachest us also. And he
46 said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for
47 ye build the tombs of the prophets, and your fathers killed them. So ye are wit-
48 nesses and consent unto the works of your fathers: for they killed them, and ye build *their tombs*. Therefore also
49 said the wisdom of God, I will send unto them prophets and apostles; and *some* of them they shall kill and per-
50 secute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this
51 generation; from the blood of Abel unto the blood of Zachariah, who perished between the altar and the [5]sanc-

[1] Gr. *more than.*

[2] Gr. *breakfast.*

[3] Or, *ye can*

[4] Or, *Teacher*

[5] Gr. *house.*

Craving for (h.16)
Greed for Signs
rebuked

Of the Sadducees & Pharisees

Pharisaical
Leaven

Charge to the Disciples

Of Covetousness: and the Rich Fool.

Of Worldly Anxiety: the True Treasure

tuary: yea, I say unto you, it shall be required of this
52 generation. Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.
53 And when he was come out from thence, the scribes and the Pharisees began to [1] press upon *him* vehemently, and to provoke him to speak of
54 [2] many things; laying wait for him, to catch something out of his mouth.

12 In the mean time, when [3] the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to [4] say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hy-
2 pocrisy. But there is nothing covered up, that shall not be revealed: and hid, that shall
3 not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the
4 housetops. And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more
5 that they can do. But I will warn you whom ye shall fear: Fear him, which after he hath killed hath [5] power to cast into [6] hell; yea, I say unto you,
6 Fear him. Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God.
7 But the very hairs of your head are all numbered. Fear not: ye are of more value than
8 many sparrows. And I say unto you, Every one who shall confess [7] me before men, [8] him shall the Son of man also confess before the angels of God:
9 but he that denieth me in the presence of men shall be denied in the presence of the angels of God. And every one
10 who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring
11 you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: for the
12 Holy Spirit shall teach you in that very hour what ye ought to say.
13 And one out of the multitude said unto him, [9] Master, bid my brother divide the inheritance with me. But he
14 said unto him, Man, who made me a judge or a divider over
15 you? And he said unto them, Take heed, and keep yourselves from all covetousness: [10] for a man's life consisteth not in the abundance of the things which he possesseth.
16 And he spake a parable unto them, saying, The ground of a certain rich man brought
17 forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my
18 fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn
19 and my goods. And I will say to my [11] soul, [11] Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said
20 unto him, Thou foolish one, this night [12] is thy [11] soul required of thee; and the things which
21 thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.
22 And he said unto his disci-

1 Or, *set themselves vehemently against*
2 Or, *more*
3 Gr. *the myriads of.*
4 Or, *say unto his disciples, First of all beware ye*
5 Or, *authority*
6 Gr. *Gehenna.*
7 Gr. *in me.*
8 Gr. *in him.*
9 Or, *Teacher*
10 Gr. *for not in a man's abundance consisteth his life, from the things which he possesseth.*
11 Or, *life*
12 Gr. *they require thy soul.*

ples, Therefore I say unto you, Be not anxious for *your* [1]life, what ye shall eat; nor yet for your body, what ye shall put
23 on. For the [1]life is more than the food, and the body than
24 the raiment. Consider the ravens, that they sow not, neither reap; which have no storechamber nor barn; and God feedeth them: of how much more value are ye than the
25 birds! And which of you by being anxious can add a cubit
26 unto his [2]stature? If then ye are not able to do even that which is least, why are ye anxious concerning the rest?
27 Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one
28 of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more *shall he clothe*
29 you, O ye of little faith? And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind.
30 For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things.
31 Howbeit seek ye [3]his kingdom, and these things shall
32 be added unto you. Fear not, little flock; for it is your Father's good pleasure to give
33 you the kingdom. Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither
34 moth destroyeth. For where your treasure is, there will your heart be also.
35 Let your loins be girded about, and your lamps burn-
36 ing; and be ye yourselves like unto men looking for their

1 Or, *soul*

2 Or, *age*

3 Many ancient authorities read *the kingdom of God.*

4 Gr. *bond-servants.*

5 Or, *But this ye know*

6 Gr. *digged through.*

7 Or, *the faithful steward, the wise man whom &c.*

8 Gr. *bond-servant.*

9 Or, *severely scourge him*

lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those 37
[4]servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come 38
in the second watch, and if in the third, and find *them* so, blessed are those *servants.*
[5]But know this, that if the 39
master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be [6]broken through. Be ye 40
also ready: for in an hour that ye think not the Son of man cometh.
And Peter said, Lord, speak- 41
est thou this parable unto us, or even unto all? And the 42
Lord said, Who then is [7]the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that [8]ser- 43
vant, whom his lord when he cometh shall find so doing.
Of a truth I say unto you, 44
that he will set him over all that he hath. But if that [8]ser- 45
vant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to
be drunken; the lord of that 46
[8]servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall [9]cut him asunder, and appoint his portion with the unfaithful. And that 47
[8]servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes;*

A Faithful and unfaithful
Servants ~~Future Reward~~

~~Of Treasure in Heaven~~

Watchfulness ~~enjoined~~ ~~recommended~~ ~~inculcated~~

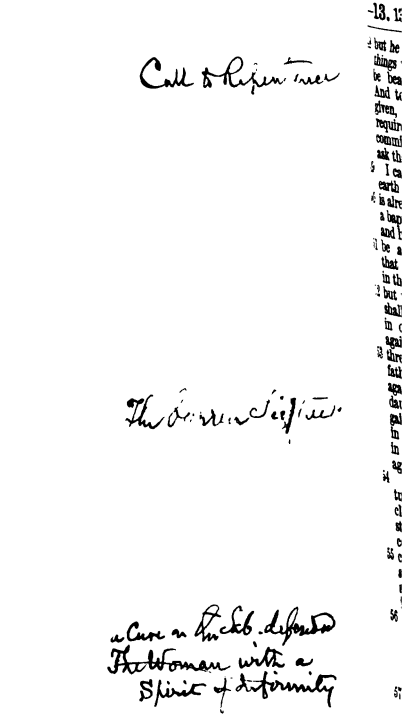
Call to Repentance

? Jesus the Divider ? p. 13

The Signs of the Times

The Narrow Gate

a Cure on the Sab. described
The Woman with a
Spirit of Infirmity



48 but he that knew not, and did
things worthy of stripes, shall
be beaten with few *stripes*.
And to whomsoever much is
given, of him shall much be
required: and to whom they
commit much, of him will they
ask the more.
49 I came to cast fire upon the
earth; and what will I, if it
50 is already kindled? But I have
a baptism to be baptized with;
and how am I straitened till it
51 be accomplished! Think ye
that I am come to give peace
in the earth? I tell you, Nay;
52 but rather division: for there
shall be from henceforth five
in one house divided, three
against two, and two against
53 three. They shall be divided,
father against son, and son
against father; mother against
daughter, and daughter a-
gainst her mother; mother
in law against her daughter
in law, and daughter in law
against her mother in law.
54 And he said to the multi-
tudes also, When ye see a
cloud rising in the west,
straightway ye say, There
cometh a shower; and so it
55 cometh to pass. And when *ye*
see a south wind blowing, ye
say, There will be a [1]scorch-
ing heat; and it cometh to
56 pass. Ye hypocrites, ye know
how to [2]interpret the face of
the earth and the heaven; but
how is it that ye know not
how to [2]interpret this time?
57 And why even of yourselves
judge ye not what is right?
58 For as thou art going with
thine adversary before the ma-
gistrate, on the way give dili-
gence to be quit of him; lest
haply he hale thee unto the
judge, and the judge shall de-
liver thee to the [3]officer, and
the [3]officer shall cast thee in-
59 to prison. I say unto thee,
Thou shalt by no means come
out thence, till thou have paid
the very last mite.

[1] Or, *hot wind*

[2] Gr. *prove.*

[3] Gr. *exactor.*

Now there were some pre- 13
sent at that very season
which told him of the Gal-
lilæans, whose blood Pilate had
mingled with their sacrifices.
2 And he answered and said
unto them, Think ye that
these Galilæans were sinners
above all the Galilæans, be-
cause they have suffered these
3 things? I tell you, Nay: but,
except ye repent, ye shall all
4 in like manner perish. Or
those eighteen, upon whom
the tower in Siloam fell, and
killed them, think ye that
they were [4]offenders above all
the men that dwell in Jeru-
5 salem? I tell you, Nay: but,
except ye repent, ye shall all
likewise perish.
6 And he spake this parable;
A certain man had a fig tree
planted in his vineyard; and
he came seeking fruit there-
7 on, and found none. And he
said unto the vinedresser, Be-
hold, these three years I come
seeking fruit on this fig tree,
and find none: cut it down;
why doth it also cumber the
8 ground? And he answering
saith unto him, Lord, let it
alone this year also, till I shall
9 dig about it, and dung it: and
if it bear fruit thenceforth,
well; but if not, thou shalt
cut it down.
10 And he was teaching in one
of the synagogues on the sab-
11 bath day. And behold, a wo-
man which had a spirit of in-
firmity eighteen years; and
she was bowed together, and
12 could in no wise lift herself
up. And when Jesus saw her,
he called her, and said to her,
Woman, thou art loosed from
13 thine infirmity. And he laid
his hands upon her: and
immediately she was made
straight, and glorified God.

[4] Gr. *debtors.*

14 And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the
15 sabbath. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the [1]stall, and lead him away to water-
16 ing? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond on the day of the sab-
17 bath? And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

18 He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken
19 it? It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the
20 branches thereof. And again
21 he said, Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three [2]measures of meal, till it was all leavened.

22 And he went on his way through cities and villages, teaching, and journeying on
23 unto Jerusalem. And one said unto him, Lord, are they few that be saved? And he said
24 unto them, Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be
25 [3]able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; then 26
shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; and he shall say, I 27
tell you, I know not whence ye are; depart from me, all ye workers of iniquity. There 28
shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall come 29
from the east and west, and from the north and south, and shall [4]sit down in the kingdom of God. And behold, 30
there are last which shall be first, and there are first which shall be last.

In that very hour there 31
came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would
fain kill thee. And he said 32
unto them, Go and say to that fox, Behold, I cast out [5]devils and perform cures today and to-morrow, and the third *day* I am perfected. Howbeit I must go on my 33
way to-day and to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem. O 34
Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her wings, and ye would not! Behold, 35
your house is left unto you *desolate*: and I say unto you, Ye shall not see me, until ye

[1] Gr. *manger.*

[2] See marginal note on Matt. xiii. 33.

[3] Or, *able, when once*

[4] Gr. *recline.*

[5] Gr. *demons.*

The Mustard Seed
and
The Leaven

Leaven of the Pharisees

Lazarus

(the narrow door)

The Jewish Authority question.

Samaritan question

The Faithless Husband news

Y. Cleansing the Temple

His enemies [illegible] questions.

shall say, Blessed *is* he that cometh in the name of the Lord.

14 And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. 2 And behold, there was before him a certain man which had 3 the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, 4 or not? But they held their peace. And he took him, and healed him, and let him go. 5 And he said unto them, Which of you shall have [1] an ass or an ox fallen into a well, and will not straightway draw him up 6 on a sabbath day? And they could not answer again unto these things.

7 And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto 8 them, When thou art bidden of any man to a marriage feast, [2] sit not down in the chief seat; lest haply a more honourable man than thou be 9 bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the 10 lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with 11 thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. 13 But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be 14 recompensed in the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. 16 But he said unto him, A certain man made a great supper; and he bade many: and he 17 sent forth his [2] servant at supper time to say to them that were bidden, Come; for *all* things are now ready. 18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 And the [3] servant came, and told his lord these things. Then the master of the house being angry said to his [3] servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. 22 And the [3] servant said, Lord, what thou didst command is done, and yet there is room. 23 And the lord said unto the [3] servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled. 24 For I say unto you, that none of those men which

[1] Many ancient authorities read *a son*. See ch. xiii. 15.

[2] Gr. *recline not.*

[3] Gr. *bond servant.*

were bidden shall taste of my supper.
25 Now there went with him great multitudes: and he turned, and said unto them,
26 If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he
27 cannot be my disciple. Whosoever doth not bear his own cross, and come after me, can-
28 not be my disciple. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to com-
29 plete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him,
30 saying, This man began to build, and was not able to
31 finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh a-
32 gainst him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh
33 conditions of peace. So therefore whosoever he be of you that renounceth not all that
34 he hath, he cannot be my disciple. Salt therefore is good: but if even the salt have lost
35 its savour, wherewith shall it be seasoned? It is fit neither for the land nor for the dunghill: *men* cast it out. He that hath ears to hear, let him hear.

15 Now all the publicans and sinners were drawing near
2 unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.
3 And he spake unto them this parable, saying, What 4
man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, 5
he layeth it on his shoulders, rejoicing. And when he com- 6
eth home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto 7
you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, which need no repentance.

[1] Gr. *drachma*, a coin worth about eight pence.

Or what woman having ten 8
[1] pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath 9
found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say 10
unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

And he said, A certain man 11
had two sons: and the young- 12
[2] Gr. *the.* er of them said to his father, Father, give me the portion of [2] *thy* substance that falleth to me. And he divided unto them his living. And not 13
many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent 14
all, there arose a mighty famine in that country; and he began to be in want. And he 15
went and joined himself to one of the citizens of that country;

~~The Conduct and Discipline~~?
Discipline Exercises ?

The unrighteous shall not

and he sent him into his fields
16 to feed swine. And he would
fain have been filled with [1]the
husks that the swine did eat:
and no man gave unto him.
17 But when he came to himself
he said, How many hired ser-
vants of my father's have bread
enough and to spare, and I
18 perish here with hunger! I
will arise and go to my father,
and will say unto him, Father,
I have sinned against heaven,
19 and in thy sight: I am no
more worthy to be called thy
son: make me as one of thy
20 hired servants. And he arose,
and came to his father. But
while he was yet afar off, his
father saw him, and was moved
with compassion, and ran, and
fell on his neck, and [2]kissed
21 him. And the son said unto
him, Father, I have sinned a-
gainst heaven, and in thy
sight: I am no more worthy
22 to be called thy son[3]. But the
father said to his [4]servants,
Bring forth quickly the best
robe, and put it on him; and
put a ring on his hand, and
23 shoes on his feet: and bring
the fatted calf, *and* kill it, and
let us eat, and make merry:
24 for this my son was dead, and
is alive again; he was lost, and
is found. And they began to
25 be merry. Now his elder son
was in the field: and as he
came and drew nigh to the
house, he heard music and
26 dancing. And he called to
him one of the [4]servants, and
inquired what these things
27 might be. And he said unto him,
Thy brother is come; and thy
father hath killed the fatted
calf, because he hath received
28 him safe and sound. But he
was angry, and would not go
in: and his father came out,
29 and intreated him. But he
answered and said to his fa-
ther, Lo, these many years do

[1] Gr. *the pods of the carob tree.*

[2] Gr. *kissed him much.*

[3] Some ancient authorities add *make me as one of thy hired servants.* See ver. 19.

[4] Gr. *bond-servants.*

[5] Gr. *Child.*

[6] Gr. *baths,* the bath being a Hebrew measure. See Ezek. xlv. 10, 11, 14.

[7] Gr. *writings.*

[8] Gr. *cors,* the cor being a Hebrew measure. See Ezek. xlv. 14.

[9] Gr. *the steward of unrighteousness.*

[10] Or, *age*

I serve thee, and I never transgressed a commandment of thine: and *yet* thou never gavest me a kid, that I might make merry with my friends:
30 but when this thy son came, which hath devoured thy living with harlots, thou killedst
31 for him the fatted calf. And he said unto him, [5]Son, thou art ever with me, and all that
32 is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive *again*; and *was* lost, and is found.

16 And he said also unto the disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he
2 was wasting his goods. And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward.
3 And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to
4 beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into
5 their houses. And calling to him each one of his lord's debtors, he said to the first,
6 How much owest thou unto my lord? And he said, A hundred [6]measures of oil. And he said unto him, Take thy [7]bond, and sit down quickly
7 and write fifty. Then said he to another, And how much owest thou? And he said, A hundred [8]measures of wheat. He saith unto him, Take thy [7]bond, and write fourscore.
8 And his lord commended [9]the unrighteous steward because he had done wisely: for the sons of this [10]world are for

their own generation wiser than the sons of the light.
9 And I say unto you, Make to yourselves friends [1] by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into
10 the eternal tabernacles. He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also
11 in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true
12 *riches*? And if ye have not been faithful in that which is another's, who will give you
13 that which is [2] your own? No [3] servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.
14 And the Pharisees, who were lovers of money, heard all these things; and they scoffed at
15 him. And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the
16 sight of God. The law and the prophets *were* until John: from that time the gospel of the kingdom of God is preached, and every man entereth
17 violently into it. But it is easier for heaven and earth to pass away, than for one tittle
18 of the law to fall. Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.
19 Now there was a certain rich man, and he was clothed in purple and fine linen, [4] faring sumptuously every day:

[1] Gr. *out of.*

[2] Some ancient authorities read *our own.*

[3] Gr. *household-servant.*

[4] Or, *living in mirth and splendour every day*

[5] Gr. *Child.*

[6] Or, *in all these things*

and a certain beggar named Lazarus was laid at his gate, 20
full of sores, and desiring to 21
be fed with the *crumbs* that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came 22
to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in 23
Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he 24
cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But 25
Abraham said, [5] Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And [6] beside all this, 26
between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, 27
I pray thee therefore, father, that thou wouldest send him to my father's house; for I 28
have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham 29
saith, They have Moses and the prophets; let them hear them. And he said, Nay, fa- 30
ther Abraham: but if one go to them from the dead, they 31
will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.
And he said unto his dis- 17
ciples, It is impossible but

Of divided Service

Charitain selfrighteousness

Of Divorce

The Rich man and the beggar at his Gate
Lazarus

Of stumbling-stones

The Crucified One

Peter's Denial foretold foreknowledge

The Last Supper

Theft Past and Theft Future
The Apostles' Charge Condite

Disputes about Rank

The Mount of Olives

The Agony

that occasions of stumbling should come: but woe unto him, through whom they
2 come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these
3 little ones to stumble. Take heed to yourselves: if thy brother sin, rebuke him; and if he
4 repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.
5 And the apostles said unto the Lord, Increase our faith.
6 And the Lord said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have
7 obeyed you. But who is there of you, having a [1]servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straight-
8 way and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt
9 eat and drink? Doth he thank the [1]servant because he did the things that were commanded?
10 Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable [2]servants; we have done that which it was our duty to do.
11 And it came to pass, [3]as they were on the way to Jerusalem, that he was passing
12 [4]through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar
13 off: and they lifted up their voices, saying, Jesus, Master, have mercy on us. And when 14
he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, as they went, they were cleansed. And one of 15
them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at 16
his feet, giving him thanks: and he was a Samaritan. And 17
Jesus answering said, Were not the ten cleansed? but where are the nine? [5]Were there 18
none found that returned to give glory to God, save this [6]stranger? And he said unto 19
him, Arise, and go thy way: thy faith hath [7]made thee whole.

And being asked by the 20
Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: neither shall they 21
say, Lo, here! or, There! for lo, the kingdom of God is [8]within you.

And he said unto the dis- 22
ciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to 23
you, Lo, there! Lo, here! go not away, nor follow after *them*: for as the lightning, 24
when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be [9]in his day. But first 25
must he suffer many things and be rejected of this generation. And as it came to 26
pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they 27
married, they were given in marriage, until the day that Noah entered into the ark,

1 Gr. *bond-servant.*

2 Gr. *bond-servants.*

3 Or, *as he was*

4 Or, *between*

5 Or, *There were none found... save this stranger.*

6 Or, *alien*

7 Or, *saved thee*

8 Or, *in the midst of you*

9 Some ancient authorities omit *in his day.*

and the flood came, and de-
28 stroyed them all. Likewise
even as it came to pass in
the days of Lot; they ate,
they drank, they bought, they
sold, they planted, they build-
29 ed; but in the day that Lot
went out from Sodom it rain-
ed fire and brimstone from
heaven, and destroyed them
30 all: after the same manner
shall it be in the day that
the Son of man is revealed.
31 In that day, he which shall
be on the housetop, and his
goods in the house, let him
not go down to take them
away: and let him that is
in the field likewise not re-
32 turn back. Remember Lot's
33 wife. Whosoever shall seek to
gain his [1] life shall lose it: but
whosoever shall lose *his* [1] *life*
34 shall [2] preserve it. I say unto
you, In that night there shall
be two men on one bed; the
one shall be taken, and the
35 other shall be left. There
shall be two women grind-
ing together; the one shall
be taken, and the other shall
37 be left.[3] And they answering
say unto him, Where, Lord?
And he said unto them, Where
the body *is*, thither will the
[4] eagles also be gathered to-
gether.

18 And he spake a parable
unto them to the end that
they ought always to pray, and
2 not to faint; saying, There was
in a city a judge, which fear-
ed not God, and regarded not
3 man: and there was a widow
in that city; and she came
oft unto him, saying, [5] Avenge
4 me of mine adversary. And
he would not for a while: but
afterward he said within him-
self, Though I fear not God,
5 nor regard man; yet because
this widow troubleth me, I will
avenge her, lest she [6] wear me
out by her continual coming.

[1] Or, *soul*

[2] Gr. *save it alive.*

[3] Some ancient authorities add ver. 36 *There shall be two men in the field; the one shall be taken, and the other shall be left.*

[4] Or, *vultures*

[5] Or, *Do me justice of*: and so in ver. 5, 7, 8.

[6] Gr. *bruise.*

[7] Gr. *the judge of unrighteousness.*

[8] Or, *the faith*

[9] Gr. *the rest.*

[10] Or, *be propitiated*

[11] Or, *the sinner*

[12] Or, *Teacher*

6 And the Lord said, Hear what
[7] the unrighteous judge saith.
7 And shall not God avenge his
elect, which cry to him day
and night, and he is long-
8 suffering over them? I say
unto you, that he will avenge
them speedily. Howbeit when
the Son of man cometh, shall
he find [8] faith on the earth?

9 And he spake also this pa-
rable unto certain which trust-
ed in themselves that they
were righteous, and set [9] all
10 others at nought: Two men
went up into the temple to
pray; the one a Pharisee, and
11 the other a publican. The Pha-
risee stood and prayed thus
with himself, God, I thank thee,
that I am not as the rest of
men, extortioners, unjust, a-
dulterers, or even as this pub-
12 lican. I fast twice in the week;
I give tithes of all that I get.
13 But the publican, standing
afar off, would not lift up so
much as his eyes unto hea-
ven, but smote his breast, say-
ing, God, [10] be merciful to me
14 [11] a sinner. I say unto you,
This man went down to his
house justified rather than
the other: for every one
that exalteth himself shall
be humbled; but he that
humbleth himself shall be ex-
alted.

15 And they brought unto him
also their babes, that he
should touch them: but when
the disciples saw it, they re-
16 buked them. But Jesus called
them unto him, saying, Suffer
the little children to come un-
to me, and forbid them not:
for of such is the kingdom of
17 God. Verily I say unto you,
Whosoever shall not receive
the kingdom of God as a little
child, he shall in no wise enter
therein.

18 And a certain ruler asked
him, saying, Good [12] Master,

The Pharisee and the Publican

The importunate widow
Persistency in prayer and
The unjust Judge

Jesus Receives little Children

The rich Ruler and little children

The Blind man at Jericho

Zacchaeus

Again

what shall I do to inherit eter-
19 nal life? And Jesus said unto
him, Why callest thou me
good? none is good, save one,
20 *even* God. Thou knowest the
commandments, Do not com-
mit adultery, Do not kill, Do
not steal, Do not bear false wit-
ness, Honour thy father and
21 mother. And he said, All these
things have I observed from
22 my youth up. And when Jesus
heard it, he said unto him, One
thing thou lackest yet: sell all
that thou hast, and distribute
unto the poor, and thou shalt
have treasure in heaven: and
23 come, follow me. But when he
heard these things, he became
exceeding sorrowful; for he
24 was very rich. And Jesus see-
ing him said, How hardly shall
they that have riches enter in-
25 to the kingdom of God! For
it is easier for a camel to enter
in through a needle's eye, than
for a rich man to enter into
26 the kingdom of God. And they
that heard it said, Then who
27 can be saved? But he said,
The things which are impos-
sible with men are possible
28 with God. And Peter said, Lo,
we have left [1]our own, and
29 followed thee. And he said
unto them, Verily I say unto
you, There is no man that
hath left house, or wife, or
brethren, or parents, or chil-
dren, for the kingdom of God's
30 sake, who shall not receive
manifold more in this time,
and in the [2]world to come
eternal life.
31 And he took unto him the
twelve, and said unto them,
Behold, we go up to Jerusa-
lem, and all the things that
are written [3]by the prophets
shall be accomplished unto the
32 Son of man. For he shall be
delivered up unto the Gentiles,
and shall be mocked, and
shamefully entreated, and spit
upon: and they shall scourge 33
and kill him: and the third
day he shall rise again. And 34
they understood none of these
things; and this saying was
hid from them, and they per-
ceived not the things that were
said.
And it came to pass, as he 35
drew nigh unto Jericho, a cer-
tain blind man sat by the way
side begging: and hearing a 36
multitude going by, he inquir-
ed what this meant. And they 37
told him, that Jesus of Naza-
reth passeth by. And he cried, 38
saying, Jesus, thou son of Da-
vid, have mercy on me. And 39
they that went before rebuked
him, that he should hold his
peace: but he cried out the
more a great deal, Thou son
of David, have mercy on me.
And Jesus stood, and com- 40
manded him to be brought
unto him: and when he was
come near, he asked him, What 41
wilt thou that I should do un-
to thee? And he said, Lord,
that I may receive my sight.
And Jesus said unto him, Re- 42
ceive thy sight: thy faith hath
[4]made thee whole. And im- 43
mediately he received his sight,
and followed him, glorifying
God: and all the people, when
they saw it, gave praise unto
God.
And he entered and was 19
passing through Jericho. And 2
behold, a man called by name
Zacchæus; and he was a chief
publican, and he was rich. And 3
he sought to see Jesus who he
was; and could not for the
crowd, because he was little
of stature. And he ran on be- 4
fore, and climbed up into a
sycomore tree to see him: for
he was to pass that way. And 5
when Jesus came to the place,
he looked up, and said unto
him, Zacchæus, make haste,
and come down; for to-day I

1 Or, *our own homes*

2 Or, *age*

3 Or, *through*

4 Or, *saved thee*

must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost.

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called ten [1]servants of his, and gave them ten [2]pounds, and said unto them, Trade ye *herewith* till I come. But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these [1]servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first came before him, saying, Lord, thy pound hath made ten pounds more. And he said unto him, Well done, thou good [3]servant: because thou wast found faithful in a very little, have thou authority over ten cities. And the second came, saying, Thy pound, Lord, hath made five

1 Gr. *bond-servants.*

2 *Mina*, here translated a pound, is equal to one hundred drachmas. See ch. xv. 8.

3 Gr. *bond-servant.*

4 Gr. *the other.*

5 Or, *I should have gone and required*

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to pass,
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1 Some ancient authorities omit *of the Lord Jesus.*

2 Gr. *him that liveth.*

3 Some ancient authorities omit *He is not here, but is risen.*

4 Some ancient authorities omit *from the tomb.*

5 Some ancient authorities omit ver. 12.

6 Or, *departed, wondering with himself*

7 Gr. *What words are these that ye exchange one with another.*

8 Or, *Dost thou sojourn alone in Jerusalem, and knowest thou not the things*

9 Or, *after*

questioned together, that Jesus himself drew near, and went with them. But their 16
eyes were holden that they should not know him. And he 17
said unto them, [7] What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. And one of them, 18
named Cleopas, answering said unto him, [8] Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? And he said unto them, 19
What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief 20
priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he 21
which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. More- 22
over certain women of our company amazed us, having been early at the tomb; and 23
when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them 24
that were with us went to the tomb, and found it even so as the women had said: but him they saw not. And 25
he said unto them, O foolish men, and slow of heart to believe [9] in all that the prophets have spoken! Behoved it not 26
the Christ to suffer these things, and to enter into his glory? And beginning from 27
Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they 28
drew nigh unto the village,

The empty tomb

The interview on Holy Day
& Emmaus

24 mandment. But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared.
2 And they found the stone rolled away from the tomb.
3 And they entered in, and found not the body [1] of the
4 Lord Jesus. And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling
5 apparel: and as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye [2] the living among the dead?
6 [3] He is not here, but is risen: remember how he spake unto you when he was yet in Ga-
7 lilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third
8 day rise again. And they re-
9 membered his words, and returned [4] from the tomb, and told all these things to the eleven, and to all the rest.
10 Now they were Mary Magdalene, and Joanna, and Mary the *mother* of James: and the other women with them told these things unto the
11 apostles. And these words appeared in their sight as idle talk; and they disbelieved
12 them. [5] But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he [6] departed to his home, wondering at that which was come to pass.
13 And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from
14 Jerusalem. And they communed with each other of all these things which had hap-
15 pened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their
16 eyes were holden that they should not know him. And he
17 said unto them, [7] What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. And one of them,
18 named Cleopas, answering said unto him, [8] Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? And he said unto them,
19 What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all
20 the people: and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him.
21 But we hoped that it was he which should redeem Israel. Yea and beside all this, it is
22 now the third day since these things came to pass. More-over certain women of our company amazed us, having
23 been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was
24 alive. And certain of them that were with us went to the tomb, and found it even so as the women had said:
25 but him they saw not. And he said unto them, O foolish men, and slow of heart to believe [9] in all that the prophets
26 have spoken! Behoved it not the Christ to suffer these things, and to enter into his
27 glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things
28 concerning himself. And they drew nigh unto the village,

1 Some ancient authorities omit *of the Lord Jesus.*

2 Gr. *him that liveth.*

3 Some ancient authorities omit *He is not here, but is risen.*

4 Some ancient authorities omit *from the tomb.*

5 Some ancient authorities omit ver. 12.

6 Or, *departed, wondering with himself*

7 Gr. *What words are these that ye exchange one with another.*

8 Or, *Dost thou sojourn alone in Jerusalem, and knowest thou not the things*

9 Or, *after*

whither they were going: and he made as though he would
29 go further. And they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to
30 abide with them. And it came to pass, when he had sat down with them to meat, he took the [1]bread, and blessed it, and
31 brake, and gave to them. And their eyes were opened, and they knew him; and he va-
32 nished out of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to
33 us the scriptures? And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were
34 with them, saying, The Lord is risen indeed, and hath ap-
35 peared to Simon. And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.
36 And as they spake these things, he himself stood in the midst of them, [2]and saith unto them, Peace *be* unto you.
37 But they were terrified and affrighted, and supposed that
38 they beheld a spirit. And he said unto them, Why are ye troubled? and wherefore do reasonings arise in your heart?
39 See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold
40 me having. [3]And when he had said this, he shewed them his hands and his feet. And while 41
they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? And they gave him a 42
piece of a broiled fish[4]. And 43
he took it, and did eat before them.
And he said unto them, 44
These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he their 45
mind, that they might understand the scriptures; and he 46
said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that 47
repentance [5]and remission of sins should be preached in his name unto all the [6]nations, beginning from Jerusalem. Ye 48
are witnesses of these things. And behold, I send forth the 49
promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.
And he led them out until 50
they were over against Bethany: and he lifted up his hands, and blessed them. And 51
it came to pass, while he blessed them, he parted from them, [7]and was carried up into heaven. And they [8]wor- 52
shipped him, and returned to Jerusalem with great joy: and 53
were continually in the temple, blessing God.

1 Or, *loaf*

2 Some ancient authorities omit *and saith unto them, Peace* be *unto you.*

3 Some ancient authorities omit ver. 40.

4 Many ancient authorities add *and a honeycomb.*

5 Some ancient authorities read *unto.*

6 Or, *nations. Beginning from Jerusalem, ye are witnesses*

7 Some ancient authorities omit *and was carried up into heaven.*

8 Some ancient authorities omit *worshipped him, and.*

Final Trial

The Appearance [illegible]

[illegible] Stamford [illegible]

The Admission

The Prologue

The Baptists Disclaimer

THE GOSPEL ACCORDING TO
S. JOHN.

1 In the beginning was the Word, and the Word was with God, and the Word was God.
2 The same was in the begin-
3 ning with God. All things were made [1]by him; and without him [2]was not anything made that hath been
4 made. In him was life; and the life was the light of men.
5 And the light shineth in the darkness; and the darkness
6 [3]apprehended it not. There came a man, sent from God,
7 whose name was John. The same came for witness, that he might bear witness of the light, that all might be-
8 lieve through him. He was not the light, but *came* that
9 he might bear witness of the light. [4]There was the true light, *even the light* which lighteth [5]every man, coming
10 into the world. He was in the world, and the world was made [1]by him, and the world knew
11 him not. He came unto [6]his own, and they that were his
12 own received him not. But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his
13 name: which were [7]born, not of [8]blood, nor of the will of the flesh, nor of the will of
14 man, but of God. And the Word became flesh, and [9]dwelt among us (and we beheld his glory, glory as of [10]the only begotten from the Father), full of grace and truth.
15 John beareth witness of him, and crieth, saying, [11]This was he of whom I said, He that cometh after me is become before me: for he was [12]before me. For of his fulness 16
we all received, and grace for grace. For the law was given 17
[1]by Moses; grace and truth came [1]by Jesus Christ. No 18
man hath seen God at any time; [13]the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

And this is the witness of 19
John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed, 20
and denied not; and he confessed, I am not the Christ. And they asked him, What 21
then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. They said therefore 22
unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I 23
am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. [14]And they 24
had been sent from the Pharisees. And they asked him, and 25
said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? John answered 26
them, saying, I baptize [15]with water: in the midst of you

1 Or, *through*
2 Or, *was not anything made. That which hath been made was life in him; and the life &c.*
3 Or, *overcame.* See ch. xii. 35 (Gr.).
4 Or, *The true light, which lighteth every man, was coming*
5 Or, *every man as he cometh*
6 Gr. *his own things.*
7 Or, *begotten*
8 Gr. *bloods.*
9 Gr. *tabernacled.*
10 Or, *an only begotten from a father*
11 Some ancient authorities read (*this was he that said*).
12 Gr. *first in regard of me.*
13 Many very ancient authorities read *God only begotten.*
14 Or, *And certain had been sent from among the Pharisees.*
15 Or, *in*

standeth one whom ye know
27 not, *even* he that cometh after me, the latchet of whose shoe I am not worthy to un-
28 loose. These things were done in [1]Bethany beyond Jordan, where John was baptizing.
29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which [2]taketh away the sin
30 of the world! This is he of whom I said, After me cometh a man which is become before me: for he was [3]before me.
31 And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing [4]with water.
32 And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon
33 him. And I knew him not: but he that sent me to baptize [4]with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth
34 [4]with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.
35 Again on the morrow John was standing, and two of his
36 disciples; and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God!
37 And the two disciples heard him speak, and they followed
38 Jesus. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, [5]Master), where
39 abidest thou? He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.
One of the two that heard John *speak*, and followed him, was Andrew, Simon Peter's brother. He findeth first his 41
own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, [6]Christ). He brought 42
him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of [7]John: thou shalt be called Cephas (which is by interpretation, [8]Peter).
On the morrow he was minded to go forth into Galilee, and 43
he findeth Philip: and Jesus saith unto him, Follow me.
Now Philip was from Beth- 44
saida, of the city of Andrew and Peter. Philip findeth Na- 45
thanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And 46
Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw 47
Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no
guile! Nathanael saith unto 48
him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. Na- 49
thanael answered him, Rabbi, thou art the Son of God; thou
art King of Israel. Jesus an- 50
swered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, 51
Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.
And the third day there was **2**
a marriage in Cana of Galilee; and the mother of Jesus was

[1] Many ancient authorities read *Bethabarah*, some, *Betharabah*.

[2] Or, *beareth the sin*

[3] Gr. *first in regard of me.*

[4] Or, *in*

[5] Or, *Teacher*

[6] That is, *Anointed.*

[7] Gr. *Joanes*: called in Matt. xvi. 17, *Jonah.*

[8] That is, *Rock* or *Stone.*

The Baptists' Testimony

[illegible] of Thomas

The Baptists Disciples
[illegible]ons

[illegible] in [illegible]na

Mary in Jerusalem
Nicodemus
The Cleansing of the Temple

2 there: and Jesus also was bidden, and his disciples, to the
3 marriage. And when the wine failed, the mother of Jesus saith unto him, They have no
4 wine. And Jesus saith unto her, Woman, what have I to do with thee? mine hour is
5 not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do
6 it. Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three
7 firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them
8 up to the brim. And he saith unto them, Draw out now, and bear unto the [1] ruler of the feast. And they bare it.
9 And when the ruler of the feast tasted the water [2] now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom,
10 and saith unto him, Every man setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse: thou hast kept the
11 good wine until now. This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.
12 After this he went down to Capernaum, he, and his mother, and *his* brethren, and his disciples: and there they abode not many days.
13 And the passover of the
Jews was at hand, and Jesus
14 went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of
15 money sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and

[1] Or, *steward*

[2] Or, *that it had become*

[3] Or, *sanctuary*

[4] Or, *a man; for ... the men*

[5] Or, *from above*

he poured out the changers' money, and overthrew their tables; and to them that sold 16
the doves he said, Take these things hence; make not my Father's house a house of merchandise. His disciples re- 17
membered that it was written, The zeal of thine house shall eat me up. The Jews therefore 18
answered and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered 19
and said unto them, Destroy this [3]temple, and in three days I will raise it up. The Jews 20
therefore said, Forty and six years was this [3]temple in building, and wilt thou raise it up in three days? But he spake 21
of the [3]temple of his body. When therefore he was raised 22
from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

Now when he was in Jeru- 23
salem at the passover, during the feast, many believed on his name, beholding his signs which he did. But Jesus did 24
not trust himself unto them, for that he knew all men, and 25
because he needed not that any one should bear witness concerning [4]man; for he himself knew what was in man.

Now there was a man of the 3
Pharisees, named Nicodemus, a ruler of the Jews: the same 2
came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him. Je- 3
sus answered and said unto him, Verily, verily, I say unto thee, Except a man be born [5]anew, he cannot see the king- 4
dom of God. Nicodemus saith unto him, How can a man be

born when he is old? can he
enter a second time into his
mother's womb, and be born?
5 Jesus answered, Verily, verily,
I say unto thee, Except a man
be born of water and the Spi-
rit, he cannot enter into the
6 kingdom of God. That which
is born of the flesh is flesh;
and that which is born of the
7 Spirit is spirit. Marvel not
that I said unto thee, Ye must
8 be born [1]anew. [2]The wind
bloweth where it listeth, and
thou hearest the voice thereof,
but knowest not whence it
cometh, and whither it goeth:
so is every one that is born
9 of the Spirit. Nicodemus an-
swered and said unto him,
How can these things be?
10 Jesus answered and said unto
him, Art thou the teacher of
Israel, and understandest not
11 these things? Verily, verily, I
say unto thee, We speak that
we do know, and bear witness
of that we have seen; and ye
12 receive not our witness. If I
told you earthly things, and
ye believe not, how shall ye
believe, if I tell you heavenly
13 things? And no man hath as-
cended into heaven, but he
that descended out of heaven,
even the Son of man, [3]which
14 is in heaven. And as Moses
lifted up the serpent in the
wilderness, even so must the
15 Son of man be lifted up: that
whosoever [4]believeth may in
him have eternal life.
16 For God so loved the world,
that he gave his only begotten
Son, that whosoever believeth
on him should not perish, but
17 have eternal life. For God sent
not the Son into the world to
judge the world; but that the
world should be saved through
18 him. He that believeth on him
is not judged: he that believ-
eth not hath been judged al-
ready, because he hath not be-

1 Or, *from above*

2 Or, *The Spirit breatheth*

3 Many ancient authorities omit *which is in heaven.*

4 Or, *believeth in him may have*

5 Or, *practiseth*

6 Or, *convicted*

7 Or, *because*

8 Gr. *were many waters.*

9 Some ancient authorities read *he that cometh from heaven beareth witness of what he hath seen and heard.*

lieved on the name of the only
begotten Son of God. And this 19
is the judgement, that the light
is come into the world, and
men loved the darkness rather
than the light; for their works
were evil. For every one that 20
[5]doeth ill hateth the light, and
cometh not to the light, lest
his works should be [6]reprov-
ed. But he that doeth the 21
truth cometh to the light, that
his works may be made ma-
nifest, [7]that they have been
wrought in God.
After these things came Je- 22
sus and his disciples into the
land of Judæa; and there he
tarried with them, and bap-
tized. And John also was bap- 23
tizing in Ænon near to Salim,
because there [8]was much wa-
ter there: and they came, and
were baptized. For John was 24
not yet cast into prison. There 25
arose therefore a questioning
on the part of John's disciples
with a Jew about purifying.
And they came unto John, 26
and said to him, Rabbi, he
that was with thee beyond
Jordan, to whom thou hast
borne witness, behold, the same
baptizeth, and all men come
to him. John answered and 27
said, A man can receive no-
thing, except it have been
given him from heaven. Ye 28
yourselves bear me witness,
that I said, I am not the
Christ, but, that I am sent
before him. He that hath 29
the bride is the bridegroom:
but the friend of the bride-
groom, which standeth and
heareth him, rejoiceth greatly
because of the bridegroom's
voice: this my joy therefore
is fulfilled. He must increase, 30
but I must decrease.
He that cometh from above 31
is above all: he that is of the
earth is of the earth, and of
the earth he speaketh: [9]he

The Bible's Transcendent Testimony
He must increase, but we must decrease

"God so loved the World"

The Witness from Heaven

that cometh from heaven is
32 above all. What he hath seen
and heard, of that he beareth
witness; and no man receiv-
33 eth his witness. He that hath
received his witness hath set
his seal to *this*, that God is
34 true. For he whom God hath
sent speaketh the words of
God: for he giveth not the
35 Spirit by measure. The Fa-
ther loveth the Son, and hath
given all things into his hand.
36 He that believeth on the Son
hath eternal life; but he that
[1]obeyeth not the Son shall not
see life, but the wrath of God
abideth on him.

4 When therefore the Lord
knew how that the Pharisees
had heard that Jesus was
making and baptizing more
2 disciples than John (although
Jesus himself baptized not,
3 but his disciples), he left Ju-
dæa, and departed again into
4 Galilee. And he must needs
5 pass through Samaria. So he
cometh to a city of Samaria,
called Sychar, near to the
parcel of ground that Jacob
6 gave to his son Joseph: and
Jacob's [2]well was there. Je-
sus therefore, being wearied
with his journey, sat [3]thus
by the [2]well. It was about
7 the sixth hour. There com-
eth a woman of Samaria to
draw water: Jesus saith unto
8 her, Give me to drink. For
his disciples were gone away
into the city to buy food.
9 The Samaritan woman there-
fore saith unto him, How is
it that thou, being a Jew,
askest drink of me, which am
a [4]Samaritan woman? (4 For
Jews have no dealings with
10 Samaritans.) Jesus answered
and said unto her, If thou
knewest the gift of God, and
who it is that saith to thee,
Give me to drink; thou would-
est have asked of him, and he
would have given thee living
water. The woman saith un- 11
to him, [5]Sir, thou hast no-
thing to draw with, and the
well is deep: from whence
then hast thou that living
water? Art thou greater than 12
our father Jacob, which gave
us the well, and drank thereof
himself, and his sons, and his
cattle? Jesus answered and said 13
unto her, Every one that drink-
eth of this water shall thirst a-
gain: but whosoever drinketh 14
of the water that I shall give
him shall never thirst; but the
water that I shall give him
shall become in him a well
of water springing up unto
eternal life. The woman saith 15
unto him, [5]Sir, give me this
water, that I thirst not, nei-
ther come all the way hither
to draw. Jesus saith unto her, 16
Go, call thy husband, and come
hither. The woman answered 17
and said unto him, I have
no husband. Jesus saith unto
her, Thou saidst well, I have
no husband: for thou hast 18
had five husbands; and he
whom thou now hast is not
thy husband: this hast thou
said truly. The woman saith 19
unto him, [5]Sir, I perceive that
thou art a prophet. Our fa- 20
thers worshipped in this moun-
tain; and ye say, that in Je-
rusalem is the place where men
ought to worship. Jesus saith 21
unto her, Woman, believe me,
the hour cometh, when neither
in this mountain, nor in Je-
rusalem, shall ye worship the
Father. Ye worship that which 22
ye know not: we worship that
which we know: for salvation
is from the Jews. But the hour 23
cometh, and now is, when the
true worshippers shall worship
the Father in spirit and truth:
[6]for such doth the Father seek
to be his worshippers. [7]God 24
is a Spirit: and they that

[1] Or, *believeth not*

[2] Gr. *spring*: and so in ver. 14; but not in ver. 11, 12.

[3] Or, *as he was*

[4] Some ancient authorities omit *For Jews have no dealings with Samaritans.*

[5] Or, *Lord*

[6] Or, *for such the Father also seeketh*

[7] Or, *God is spirit*

worship him must worship in
25 spirit and truth. The woman
saith unto him, I know that
Messiah cometh (which is call-
ed Christ): when he is come,
he will declare unto us all
26 things. Jesus saith unto her,
I that speak unto thee am *he*.
27 And upon this came his dis-
ciples; and they marvelled that
he was speaking with a woman;
yet no man said, What seek-
est thou? or, Why speakest
28 thou with her? So the woman
left her waterpot, and went a-
way into the city, and saith to
29 the men, Come, see a man,
which told me all things that
ever I did: can this be the
30 Christ? They went out of
the city, and were coming to
31 him. In the mean while the
disciples prayed him, saying,
32 Rabbi, eat. But he said unto
them, I have meat to eat that
33 ye know not. The disciples
therefore said one to another,
Hath any man brought him
34 *aught* to eat? Jesus saith un-
to them, My meat is to do the
will of him that sent me, and
35 to accomplish his work. Say
not ye, There are yet four
months, and *then* cometh the
harvest? behold, I say unto
you, Lift up your eyes, and
look on the fields, that they
are [1]white already unto har-
36 vest. He that reapeth receiv-
eth wages, and gathereth fruit
unto life eternal; that he that
soweth and he that reapeth
37 may rejoice together. For
herein is the saying true, One
soweth, and another reapeth.
38 I sent you to reap that where-
on ye have not laboured: others
have laboured, and ye are en-
tered into their labour.
39 And from that city many
of the Samaritans believed on
him because of the word of
the woman, who testified, He
told me all things that *ever* I

[1] Or, *white unto harvest. Already he that reapeth &c.*

[2] Or, *king's officer*

[3] Or, *Lord*

[4] Gr. *bond-servants.*

did. So when the Samaritans 40
came unto him, they besought
him to abide with them: and
he abode there two days. And 41
many more believed because
of his word; and they said to 42
the woman, Now we believe, not
because of thy speaking: for
we have heard for ourselves,
and know that this is indeed
the Saviour of the world.
And after the two days he 43
went forth from thence into
Galilee. For Jesus himself tes- 44
tified, that a prophet hath no
honour in his own country. So 45
when he came into Galilee, the
Galilæans received him, hav-
ing seen all the things that
he did in Jerusalem at the
feast: for they also went unto
the feast.
He came therefore again 46
unto Cana of Galilee, where
he made the water wine. And
there was a certain [2]noble-
man, whose son was sick at
Capernaum. When he heard 47
that Jesus was come out of
Judæa into Galilee, he went
unto him, and besought *him*
that he would come down,
and heal his son; for he was
at the point of death. Jesus 48
therefore said unto him, Ex-
cept ye see signs and won-
ders, ye will in no wise be-
lieve. The [2]nobleman saith 49
unto him, [3]Sir, come down ere
my child die. Jesus saith un- 50
to him, Go thy way; thy son
liveth. The man believed the
word that Jesus spake unto
him, and he went his way.
And as he was now going 51
down, his [4]servants met him,
saying, that his son lived. So 52
he inquired of them the hour
when he began to amend. They
said therefore unto him, Yes-
terday at the seventh hour the
fever left him. So the father 53
knew that *it was* at that hour
in which Jesus said unto him,

"One doeth another expelleth"

"A leaf in the wind"

The Cure in Capernaum

Samaritan Lievers

Thesaurus librorum

Matas nin Defense

j. mus censured practical Direction

Thy son liveth: and himself believed, and his whole house.
54 This is again the second sign that Jesus did, having come out of Judæa into Galilee.

5 After these things there was [1]a feast of the Jews; and Jesus went up to Jerusalem.
2 Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew [2]Bethesda,
3 having five porches. In these lay a multitude of them that were sick, blind, halt, wither-
5 ed[3]. And a certain man was there, which had been thirty and eight years in his infir-
6 mity. When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith unto him, Would-
7 est thou be made whole? The sick man answered him, [4]Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before
8 me. Jesus saith unto him, Arise, take up thy bed, and
9 walk. And straightway the man was made whole, and took up his bed and walked.

Now it was the sabbath on
10 that day. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy
11 bed. But he answered them, He that made me whole, the same said unto me, Take up
12 thy bed, and walk. They asked him, Who is the man that said unto thee, Take up *thy bed*, and walk?
13 But he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being
14 in the place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee.
15 The man went away, and told the Jews that it was Jesus which had made him whole.
16 And for this cause did the Jews persecute Jesus, because he did these things on the sabbath.
17 But Jesus answered them, My Father worketh even until now, and I work.
18 For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

19 Jesus therefore answered and said unto them,
Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like
20 manner. For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye
21 may marvel. For as the Father raiseth the dead and quickeneth them, even so the Son
22 also quickeneth whom he will. For neither doth the Father judge any man, but he hath given all judgement unto the
23 Son; that all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him.
24 Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life.
25 Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and
26 they that hear shall live. For as the Father hath life in himself, even so gave he to the
27 Son also to have life in himself: and he gave him authority to execute judgement, be-

[1] Many ancient authorities read *the feast*.

[2] Some ancient authorities read *Bethsaida*, others, *Bethzatha*.

[3] Many ancient authorities insert, wholly or in part, *waiting for the moving of the water; 4 for an angel of the Lord went down at certain seasons into the pool, and troubled the w whoso then first after the troubling of the water stepped in was made whole, with what soever disease he was holden.*

[4] Or, *Lord*

cause he is [1]the Son of man.
28 Marvel not at this: for the hour cometh, in which all that
are in the tombs shall hear
29 his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have [2]done ill, unto the resurrection of judgement.
30 I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own will, but the will of him that
31 sent me. If I bear witness of myself, my witness is not true.
32 It is another that beareth witness of me; and I know that the witness which he witness-
33 eth of me is true. Ye have sent unto John, and he hath borne witness unto the truth.
34 But the witness which I receive is not from man: howbeit I say these things, that
35 ye may be saved. He was the lamp that burneth and shineth: and ye were willing to rejoice for a season in his
36 light. But the witness which I have is greater than *that of* John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me.
37 And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his
38 form. And ye have not his word abiding in you: for whom he sent, him ye believe
39 not. [3]Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear
40 witness of me; and ye will not come to me, that ye may
41 have life. I receive not glory
42 from men. But I know you, that ye have not the love of
43 God in yourselves. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can 44
ye believe, which receive glory one of another, and the glory that *cometh* from [4]the only God ye seek not? Think not 45
that I will accuse you to the Father: there is one that accuseth you, *even* Moses, on whom ye have set your hope.
For if ye believed Moses, ye 46
would believe me; for he wrote of me. But if ye believe not 47
his writings, how shall ye believe my words?

After these things Jesus went 6
away to the other side of the sea of Galilee, which is *the sea* of Tiberias. And a great mul- 2
titude followed him, because they beheld the signs which he did on them that were sick.
And Jesus went up into the 3
mountain, and there he sat with his disciples. Now the 4
passover, the feast of the Jews, was at hand. Jesus therefore 5
lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy [5]bread, 6
that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two 7
hundred [6]pennyworth of [5]bread is not sufficient for them, that every one may take a little.
One of his disciples, Andrew, 8
Simon Peter's brother, saith unto him, There is a lad here, 9
which hath five barley loaves, and two fishes: but what are these among so many? Jesus 10
said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus therefore took 11
the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as

[1] Or, *a son of man*

[2] Or, *practised*

[3] Or, *Search the scriptures*

[4] Some ancient authorities read *the only one.*

[5] Gr. *loaves.*

[6] See marginal note on Matt. xviii. 28.

Contributes in is insured

Pte Five thousand $ —

Jesus evades kingship—

walks on the sea—

Discourses on the
Bread of Life

12 they would. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over,
13 that nothing be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.
14 When therefore the people saw the [1]sign which he did, they said, This is of a truth the prophet that cometh into the world.
15 Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.
16 And when evening came, his disciples went down unto the
17 sea; and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them.
18 And the sea was rising by reason of a great wind that
19 blew. When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat:
20 and they were afraid. But he
21 saith unto them, It is I; be not afraid. They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going.
22 On the morrow the multitude which stood on the other side of the sea saw that there was none other [2]boat there, save one, and that Jesus entered not with his disciples into the boat, but *that* his disciples
23 went away alone (howbeit there came [3]boats from Tiberias nigh unto the place where they ate the bread after the Lord had
24 given thanks): when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the [3]boats, and came to Capernaum, seeking Jesus. And
25 when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered
26 them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves,
27 and were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, *even* God, hath sealed. They said
28 therefore unto him, What must we do, that we may work the works of God? Jesus answered
29 and said unto them, This is the work of God, that ye believe on him whom [4]he hath sent. They said therefore unto
30 him, What then doest thou for a sign, that we may see, and believe thee? what workest
31 thou? Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat.
32 Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the
33 true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world.
34 They said therefore unto him, Lord, evermore give us this
35 bread. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me
36 shall never thirst. But I said unto you, that ye have seen
37 me, and yet believe not. All that which the Father giveth me shall come unto me; and him that cometh to me I will

[1] Some ancient authorities read *signs*.

[2] Gr. *little boat*.

[3] Gr. *little boats*.

[4] Or, *he sent*

38 in no wise cast out. For I am
come down from heaven, not
to do mine own will, but the
39 will of him that sent me. And
this is the will of him that
sent me, that of all that which
he hath given me I should lose
nothing, but should raise it up
40 at the last day. For this is the
will of my Father, that every
one that beholdeth the Son,
and believeth on him, should
have eternal life; and [1]I will
raise him up at the last day.
41 The Jews therefore murmur-
ed concerning him, because he
said, I am the bread which
came down out of heaven.
42 And they said, Is not this
Jesus, the son of Joseph,
whose father and mother we
know? how doth he now say,
I am come down out of
43 heaven? Jesus answered and
said unto them, Murmur not
44 among yourselves. No man
can come to me, except the
Father which sent me draw
him: and I will raise him up
45 in the last day. It is written
in the prophets, And they
shall all be taught of God.
Every one that hath heard
from the Father, and hath
46 learned, cometh unto me. Not
that any man hath seen the
Father, save he which is from
God, he hath seen the Father.
47 Verily, verily, I say unto you,
He that believeth hath eter-
48 nal life. I am the bread of
49 life. Your fathers did eat the
manna in the wilderness, and
50 they died. This is the bread
which cometh down out of
heaven, that a man may eat
51 thereof, and not die. I am the
living bread which came down
out of heaven: if any man eat
of this bread, he shall live for
ever: yea and the bread which
I will give is my flesh, for the
life of the world.
52 The Jews therefore strove
one with another, saying, How
can this man give us his flesh
to eat? Jesus therefore said 53
unto them, Verily, verily, I say
unto you, Except ye eat the
flesh of the Son of man and
drink his blood, ye have not
life in yourselves. He that eat- 54
eth my flesh and drinketh my
blood hath eternal life; and I
will raise him up at the last
day. For my flesh is [2]meat 55
indeed, and my blood is [3]drink
indeed. He that eateth my 56
flesh and drinketh my blood
abideth in me, and I in him.
As the living Father sent me, 57
and I live because of the Fa-
ther; so he that eateth me, he
also shall live because of me.
This is the bread which came 58
down out of heaven: not as
the fathers did eat, and died:
he that eateth this bread shall
live for ever. These things said 59
he in [4]the synagogue, as he
taught in Capernaum.
Many therefore of his disci- 60
ples, when they heard *this*, said,
This is a hard saying; who can
hear [5]it? But Jesus knowing 61
in himself that his disciples
murmured at this, said unto
them, Doth this cause you to
stumble? *What* then if ye 62
should behold the Son of
man ascending where he was
before? It is the spirit that 63
quickeneth; the flesh profit-
eth nothing: the words that I
have spoken unto you are
spirit, and are life. But there 64
are some of you that believe
not. For Jesus knew from the
beginning who they were that
believed not, and who it was
that should betray him. And 65
he said, For this cause have
I said unto you, that no man
can come unto me, except it be
given unto him of the Father.
Upon this many of his dis- 66
ciples went back, and walked
no more with him. Jesus said 67

[1] Or, *that I should raise him up*

[2] Gr. *true meat.*

[3] Gr. *true drink.*

[4] Or, *a synagogue*

[5] Or, *him*

The Jews cavil and

Question Stage

The Jews dispute with one another

Apostasy and [illegible]

James Surfaces in Dovetails
and
Dividers in Nuce.

Find Breadth and number
of pins

multitude
The public perfidy

Square dividers

therefore unto the twelve,
68 Would ye also go away? Simon Peter answered him,
Lord, to whom shall we go?
thou [1]hast the words of eter-
69 nal life. And we have believed
and know that thou art the
70 Holy One of God. Jesus answered them, Did not I choose
you the twelve, and one of you
71 is a devil? Now he spake of Judas *the son* of Simon Iscariot,
for he it was that should betray
him, *being* one of the twelve.

7 And after these things Jesus
walked in Galilee: for he would
not walk in Judæa, because
the Jews sought to kill him.
2 Now the feast of the Jews, the
feast of tabernacles, was at
3 hand. His brethren therefore
said unto him, Depart hence,
and go into Judæa, that thy
disciples also may behold thy
4 works which thou doest. For
no man doeth anything in se-
cret, [2]and himself seeketh to
be known openly. If thou
doest these things, manifest
5 thyself to the world. For even
his brethren did not believe
6 on him. Jesus therefore saith
unto them, My time is not yet
come; but your time is alway
7 ready. The world cannot hate
you; but me it hateth, because
I testify of it, that its works
8 are evil. Go ye up unto the
feast: I go not up [3]yet unto
this feast; because my time is
9 not yet fulfilled. And having
said these things unto them,
he abode *still* in Galilee.
10 But when his brethren were
gone up unto the feast, then
went he also up, not publicly,
11 but as it were in secret. The
Jews therefore sought him at
the feast, and said, Where is
12 he? And there was much murmuring among the multitudes
concerning him: some said,
He is a good man; others
said, Not so, but he leadeth
the multitude astray. Howbeit 13
no man spake openly of him
for fear of the Jews.
But when it was now the 14
midst of the feast Jesus went
up into the temple, and taught.
The Jews therefore marvelled, 15
saying, How knoweth this man
letters, having never learned?
Jesus therefore answered them, 16
and said, My teaching is not
mine, but his that sent me. If 17
any man willeth to do his will,
he shall know of the teach-
ing, whether it be of God, or
whether I speak from myself.
He that speaketh from himself 18
seeketh his own glory: but he
that seeketh the glory of him
that sent him, the same is
true, and no unrighteousness
is in him. Did not Moses give 19
you the law, and *yet* none of
you doeth the law? Why seek
ye to kill me? The multitude 20
answered, Thou hast a [4]devil:
who seeketh to kill thee? Je- 21
sus answered and said unto
them, I did one work, and ye
all [5]marvel. For this cause 22
hath Moses given you circum-
cision (not that it is of Moses,
but of the fathers); and on
the sabbath ye circumcise a
man. If a man receiveth cir- 23
cumcision on the sabbath, that
the law of Moses may not be
broken; are ye wroth with me,
because I made a man every
whit whole on the sabbath?
Judge not according to ap- 24
pearance, but judge righteous
judgement.
Some therefore of them of 25
Jerusalem said, Is not this he
whom they seek to kill? And 26
lo, he speaketh openly, and
they say nothing unto him.
Can it be that the rulers in-
deed know that this is the
Christ? Howbeit we know this 27
man whence he is: but when
the Christ cometh, no one
knoweth whence he is. Jesus 28

[1] Or, *hast words*

[2] Some ancient authorities read *and seeketh it to be known openly.*

[3] Many ancient authorities omit *yet.*

[4] Gr. *demon.*

[5] Or, *marvel because of this. Moses hath given you circumcision.*

therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not.
29 I know him; because I am from him, and he sent me.
30 They sought therefore to take him: and no man laid his hand on him, because his
31 hour was not yet come. But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath
32 done? The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take
33 him. Jesus therefore said, Yet a little while am I with you, and I go unto him that sent
34 me. Ye shall seek me, and shall not find me: and where
35 I am, ye cannot come. The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion [1]among the Greeks,
36 and teach the Greeks? What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?
37 Now on the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto
38 me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living wa-
39 ter. But this spake he of the Spirit, which they that believed on him were to receive: [2]for the Spirit was not yet *given*; because Jesus was not
40 yet glorified. *Some* of the multitude therefore, when they heard these words, said, This is of a truth the prophet.
41 Others said, This is the Christ. But some said, What, doth the Christ come out of Gali-
42 lee? Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where
43 David was? So there arose a division in the multitude be-
44 cause of him. And some of them would have taken him; but no man laid hands on him.
45 The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring
46 him? The officers answered, Never man so spake. The
47 Pharisees therefore answered them, Are ye also led astray?
48 Hath any of the rulers believed on him, or of the
49 Pharisees? But this multitude which knoweth not the law
50 are accursed. Nicodemus saith unto them (he that came to
51 him before, being one of them), Doth our law judge a man, except it first hear from himself and know what he doeth?
52 They answered and said unto him, Art thou also of Galilee? Search, and [3]see that out of Galilee ariseth no prophet.

53 [4][And they went every man unto his own house: but Je-
8 sus went unto the mount of
2 Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat
3 down, and taught them. And the scribes and the Pharisees bring a woman taken in adultery; and having set her in
4 the midst, they say unto him, [5]Master, this woman hath been taken in adultery, in the very
5 act. Now in the law Moses commanded us to stone such:

1 Gr. *of.*

2 Some ancient authorities read *for the Holy Spirit was not yet given.*

3 Or, *see: for out of Galilee &c.*

4 Most of the ancient authorities omit John vii. 53—viii. 11. Those which contain it vary much from each other.

5 Or, *Teacher*

"He that cometh unto me shall ..."

I am the Light of the World"

Christian Children of Abraham

what then sayest thou of her?
6 And this they said, [1]tempting him, that they might have *whereof* to accuse him. But Jesus stooped down, and with his finger wrote on the
7 ground. But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast
8 a stone at her. And again he stooped down, and with his finger wrote on the ground.
9 And they, when they heard it, went out one by one, beginning from the eldest, *even* unto the last: and Jesus was left alone, and the woman, where she was, in the midst.
10 And Jesus lifted up himself, and said unto her, Woman, where are they? did no man
11 condemn thee? And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.]

12 Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have
13 the light of life. The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true.
14 Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither
15 I go. Ye judge after the flesh;
16 I judge no man. Yea and if I judge, my judgement is true; for I am not alone, but I and
17 the Father that sent me. Yea and in your law it is written, that the witness of two men
18 is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me. They said there- 19
fore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. These 20
words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

He said therefore again unto 21
them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come. The Jews therefore said, 22
Will he kill himself, that he saith, Whither I go, ye cannot come? And he said unto 23
them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto 24
you, that ye shall die in your sins: for except ye believe that [2]I am *he*, ye shall die in your sins. They said there- 25
fore unto him, Who art thou? Jesus said unto them, [3]Even that which I have also spoken unto you from the beginning.
I have many things to speak 26
and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak
I [4]unto the world. They per- 27
ceived not that he spake to them of the Father. Jesus 28
therefore said, When ye have lifted up the Son of man, then shall ye know that [5]I am *he*, and *that* I do nothing of myself, but as the Father taught
me, I speak these things. And 29
he that sent me is with me; he hath not left me alone; for I do always the things that
are pleasing to him. As he 30
spake these things, many believed on him.

Jesus therefore said to those 31
Jews which had believed him,

1 Or, *trying*

2 Or, *am*

3 Or, How is it *that I even speak to you at all?*

4 Gr *into.*

5 Or, *I am* Or, *I am he: and I do*

If ye abide in my word, *then*
32 are ye truly my disciples; and
ye shall know the truth, and
the truth shall make you free.
33 They answered unto him, We
be Abraham's seed, and have
never yet been in bondage to
any man: how sayest thou, Ye
34 shall be made free? Jesus an-
swered them, Verily, verily, I
say unto you, Every one that
committeth sin is the bonds-
35 vant of sin. And the bonds-
vant abideth not in the house
for ever: the son abideth for
36 ever. If therefore the Son
shall make you free, ye shall
37 be free indeed. I know that
ye are Abraham's seed; yet ye
seek to kill me, because my
word [1] hath not free course in
38 you. I speak the things which
I have seen with [2] *my* Father:
and ye also do the things
which ye heard from *your* fa-
39 ther. They answered and said
unto him, Our father is Abra-
ham. Jesus saith unto them,
If ye [3] were Abraham's chil-
dren, [4] ye would do the works
40 of Abraham. But now ye seek
to kill me, a man that hath
told you the truth, which I
heard from God: this did not
41 Abraham. Ye do the works
of your father. They said un-
to him, We were not born of
fornication; we have one Fa-
42 ther, *even* God. Jesus said
unto them, If God were your
Father, ye would love me: for
I came forth and am come
from God; for neither have I
come of myself, but he sent
43 me. Why do ye not [5] under-
stand my speech? *Even* be-
cause ye cannot hear my word.
44 Ye are of *your* father the devil,
and the lusts of your father it
is your will to do. He was a
murderer from the beginning,
and [6] stood not in the truth,
because there is no truth in
him. [7] When he speaketh a
lie, he speaketh of his own:
for he is a liar, and the fa-
ther thereof. But because I 45
say the truth, ye believe me
not. Which of you convicteth 46
me of sin? If I say truth, why
do ye not believe me? He that 47
is of God heareth the words of
God: for this cause ye hear
them not, because ye are not
of God. The Jews answered 48
and said unto him, Say we not
well that thou art a Samari-
tan, and hast a [8] devil? Jesus 49
answered, I have not a [8] devil;
but I honour my Father, and
ye dishonour me. But I seek 50
not mine own glory: there is
one that seeketh and judgeth.
Verily, verily, I say unto you, 51
If a man keep my word, he
shall never see death. The 52
Jews said unto him, Now we
know that thou hast a [8] devil.
Abraham is dead, and the pro-
phets; and thou sayest, If a
man keep my word, he shall
never taste of death. Art thou 53
greater than our father Abra-
ham, which is dead? and the
prophets are dead: whom
makest thou thyself? Jesus 54
answered, If I glorify myself,
my glory is nothing: it is my
Father that glorifieth me; of
whom ye say, that he is your
God; and ye have not known 55
him: but I know him; and if
I should say, I know him not,
I shall be like unto you, a liar:
but I know him, and keep his
word. Your father Abraham 56
rejoiced [9] to see my day; and
he saw it, and was glad. The 57
Jews therefore said unto him,
Thou art not yet fifty years
old, and hast thou seen Abra-
ham? Jesus said unto them, 58
Verily, verily, I say unto you,
Before Abraham [10] was, I am.
They took up stones therefore 59
to cast at him: but Jesus [11] hid
himself, and went out of the
temple [12].

1 Or, *hath no place in you*

2 Or, *the Father: do ye also therefore the things which ye heard from the Father.*

3 Gr. *are.*

4 Some ancient authorities read *ye do the works of Abraham.*

5 Or, *know*

6 Some ancient authorities read *standeth.*

7 Or, *When* one *speaketh a lie, he speaketh of his own: for his father also is a liar.*

8 Gr. *demon.*

9 Or, *that he should see*

10 Gr. *was born.*

11 Or, *was hidden, and went &c.*

12 Many ancient authorities add *and going through the midst of them went his way, and so passed by.*

The Man from Mind
Cured sealed ×

The Inner Inquisition

9 And as he passed by, he saw a man blind from his birth.
2 And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that
3 he should be born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God should
4 be made manifest in him. We must work the works of him that sent me, while *it is day*: the night cometh, when no
5 man can work. When I am in the world, I am the light of
6 the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, [1]and anointed his eyes with
7 the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came
8 seeing. The neighbours therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that
9 sat and begged? Others said, It is he: others said, No, but he is like him. He said, I am
10 *he*. They said therefore unto him, How then were thine eyes
11 opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I re-
12 ceived sight. And they said unto him, Where is he? He saith, I know not.
13 They bring to the Pharisees him that aforetime was blind.
14 Now it was the sabbath on the day when Jesus made the clay,
15 and opened his eyes. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do
16 see. Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. They say there- 17
fore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet. The Jews therefore did not 18
believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and 19
asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered and 20
said, We know that this is our son, and that he was born blind: but how he now seeth, 21
we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself. These 22
things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him *to be* Christ, he should be put out of the synagogue. Therefore said his pa- 23
rents, He is of age; ask him. So they called a second time 24
the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. He therefore an- 25
swered, Whether he be a sinner, I know not: one thing I know, that, whereas I was blind, now I see. They said 26
therefore unto him, What did he to thee? how opened he thine eyes? He answered them, 27
I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also become his disciples? And 28
they reviled him, and said, Thou art his disciple; but we are disciples of Moses. We 29

[1] Or, *and with the clay thereof anointed his eyes*

know that God hath spoken unto Moses: but as for this man, we know not whence he
30 is. The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and *yet* he
31 opened mine eyes. We know that God heareth not sinners: but if any man be a worshipper of God, and do his will,
32 him he heareth. Since the world began it was never heard that any one opened the eyes
33 of a man born blind. If this man were not from God, he
34 could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.
35 Jesus heard that they had cast him out; and finding him, he said, Dost thou be-
36 lieve on [1] the Son of God? He answered and said, And who is he, Lord, that I may be-
37 lieve on him? Jesus said unto him, Thou hast both seen him, and he it is that speaketh with
38 thee. And he said, Lord, I believe. And he worshipped him.
39 And Jesus said, For judgement came I into this world, that they which see not may see; and that they which see may
40 become blind. Those of the Pharisees which were with him heard these things, and said
41 unto him, Are we also blind? Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

10 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is
2 a thief and a robber. But he that entereth in by the door is [2] the shepherd of the sheep.
3 To him the porter openeth; and the sheep hear his voice:

[1] Many ancient authorities read *the Son of man.*

[2] Or, *a shepherd*

[3] Or, *proverb*

[4] Or, *have abundance*

[5] Or, *lead*

[6] Or, *there shall be one flock*

and he calleth his own sheep by name, and leadeth them out. When he hath put forth 4
all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not 5
follow, but will flee from him: for they know not the voice of strangers. This [3] parable 6
spake Jesus unto them: but they understood not what things they were which he spake unto them.

Jesus therefore said unto 7
them again, Verily, verily, I say unto you, I am the door of the sheep. All that came 8
before me are thieves and robbers: but the sheep did not hear them. I am the door: 9
by me if any man enter in, he shall be saved, and shall go in and go out, and shall find
pasture. The thief cometh 10
not, but that he may steal, and kill, and destroy: I came that they may have life, and
may [4] have *it* abundantly. I 11
am the good shepherd: the good shepherd layeth down his life for the sheep. He that 12
is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth *them*: *he fleeth* because he is a hire- 13
ling, and careth not for the sheep. I am the good shep- 14
herd; and I know mine own, and mine own know me, even 15
as the Father knoweth me, and I know the Father; and I lay down my life for the
sheep. And other sheep I 16
have, which are not of this fold: them also I must [5] bring, and they shall hear my voice; and [6] they shall become one flock, one shepherd. There- 17
fore doth the Father love me, because I lay down my life,

Opinions again divided

The Feast in Jerusalem

Jesus goes again to Perea

The Resurrection of Lazarus

18 that I may take it again. No one [1]taketh it away from me, but I lay it down of myself. I have [2]power to lay it down, and I have [2]power to take it again. This commandment received I from my Father.

19 There arose a division again among the Jews because of
20 these words. And many of them said, He hath a [3]devil, and is mad; why hear ye him?
21 Others said, These are not the sayings of one possessed with a [3]devil. Can a [3]devil open the eyes of the blind?

22 [4]And it was the feast of the dedication at Jerusalem: it
23 was winter; and Jesus was walking in the temple in So-
24 lomon's porch. The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ,
25 tell us plainly. Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these
26 bear witness of me. But ye believe not, because ye are
27 not of my sheep. My sheep hear my voice, and I know them, and they follow me:
28 and I give unto them eternal life; and they shall never perish, and no one shall snatch
29 them out of my hand. [5]My Father, which hath given *them* unto me, is greater than all; and no one is able to snatch
[6]*them* out of the Father's
30 hand. I and the Father are
31 one. The Jews took up stones
32 again to stone him. Jesus answered them, Many good works have I shewed you from the Father; for which of those
33 works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man,
34 makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are
35 gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him,
36 whom the Father [7]sanctified and sent into the world, Thou blasphemest; because I said, I am *the* Son of God? If I
37 do not the works of my Father, believe me not. But if
38 I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father. They
39 sought again to take him: and he went forth out of their hand.

And he went away again be- 40
yond Jordan into the place where John was at the first baptizing; and there he abode.
And many came unto him; 41
and they said, John indeed did no sign: but all things whatsoever John spake of this man were true. And many 42
believed on him there.

Now a certain man was **11**
sick, Lazarus of Bethany, of the village of Mary and her
sister Martha. And it was 2
that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was
sick. The sisters therefore 3
sent unto him, saying, Lord, behold, he whom thou lovest is sick. But when Jesus heard 4
it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. Now 5
Jesus loved Martha, and her sister, and Lazarus. When 6
therefore he heard that he was sick, he abode at that time two days in the place where he was. Then after this 7
he saith to the disciples, Let us go into Judæa again. The 8

1 Some ancient authorities read *took it away.*

2 Or, *right*

3 Gr. *demon.*

4 Some ancient authorities read *At that time was the feast.*

5 Some ancient authorities read *That which my Father hath given unto me.*

6 Or, *aught*

7 Or, *consecrated*

disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest
9 thou thither again? Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light
10 of this world. But if a man walk in the night, he stumbleth, because the light is not
11 in him. These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out
12 of sleep. The disciples therefore said unto him, Lord, if he is fallen asleep, he will [1] recover.
13 Now Jesus had spoken of his death: but they thought that he spake of taking rest
14 in sleep. Then Jesus therefore said unto them plainly,
15 Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let
16 us go unto him. Thomas therefore, who is called [2] Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.
17 So when Jesus came, he found that he had been in the tomb four days already.
18 Now Bethany was nigh unto Jerusalem, about fifteen fur-
19 longs off; and many of the Jews had come to Martha and Mary, to console them con-
20 cerning their brother. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat
21 in the house. Martha therefore said unto Jesus, Lord, if thou hadst been here, my bro-
22 ther had not died. And even now I know that, whatsoever thou shalt ask of God, God
23 will give thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him,

[1] Gr. *be saved.*

[2] That is, *Twin.*

[3] Or, *her sister, saying secretly*

[4] Or, *Teacher*

[5] Gr. *wail.*

[6] Gr. *wailing.*

[7] Or, *was moved with indignation in the spirit*

[8] Gr. *troubled himself.*

[9] Or, *being moved with indignation in himself*

[10] Or, *upon*

I know that he shall rise again in the resurrection at the last
24 day. Jesus said unto her, I
25 am the resurrection, and the life: he that believeth on me, though he die, yet shall he
26 live: and whosoever liveth and believeth on me shall never die. Believest thou this? She
27 saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, *even* he that cometh into the
28 world. And when she had said this, she went away, and called Mary [3] her sister secretly, saying, The [4] Master is
29 here, and calleth thee. And she, when she heard it, arose quickly, and went unto him.
30 (Now Jesus was not yet come into the village, but was still
31 in the place where Martha met him.) The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to
32 [5] weep there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.
33 When Jesus therefore saw her [6] weeping, and the Jews *also* [6] weeping which came with her, he [7] groaned in the spirit, and
34 [8] was troubled, and said, Where have ye laid him? They say
35 unto him, Lord, come and see.
36 Jesus wept. The Jews therefore said, Behold how he loved
37 him! But some of them said, Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die?
38 Jesus therefore again [9] groaning in himself cometh to the tomb. Now it was a cave, and
39 a stone lay [10] against it. Jesus

wist prayers to
Jesus for Ephraim

Its Consequences

Anointing at Bethany

Conspiracy of the Pharisees

saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God? So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. He that was dead came forth, bound hand and foot with [1] grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Many therefore of the Jews, which came to Mary and beheld [2] that which he did, believed on him. But some of them went away to the Pharisees, and told them the things which Jesus had done.

The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation. But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. So from that day forth they took counsel that they might put him to death.

Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples. Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

Jesus therefore six days **12** before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ointment of [3] spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. But Judas Iscariot, one of his disciples, which should betray him, saith, Why was not this ointment sold for three hundred [4] pence, and given to the poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the [5] bag

1 Or, *grave-bands*

2 Many ancient authorities read *the things which he did.*

3 See marginal note on Mark xiv. 3.

4 See marginal note on Matt. xviii. 28.

5 Or, *box*

[1] took away what was put
7 therein. Jesus therefore said,
[2] Suffer her to keep it against
8 the day of my burying. For
the poor ye have always with
you; but me ye have not al-
ways.
9 The common people there-
fore of the Jews learned that
he was there: and they came,
not for Jesus' sake only, but
that they might see Lazarus
also, whom he had raised from
10 the dead. But the chief priests
took counsel that they might
put Lazarus also to death;
11 because that by reason of him
many of the Jews went away,
and believed on Jesus.
12 On the morrow [3] a great
multitude that had come to
the feast, when they heard that
Jesus was coming to Jerusa-
13 lem, took the branches of the
palm trees, and went forth to
meet him, and cried out, Ho-
sanna: Blessed *is* he that com-
eth in the name of the Lord,
14 even the King of Israel. And
Jesus, having found a young
ass, sat thereon; as it is writ-
15 ten, Fear not, daughter of
Zion: behold, thy King com-
eth, sitting on an ass's colt.
16 These things understood not
his disciples at the first: but
when Jesus was glorified, then
remembered they that these
things were written of him,
and that they had done these
17 things unto him. The mul-
titude therefore that was with
him when he called Lazarus
out of the tomb, and raised
him from the dead, bare wit-
18 ness. For this cause also the
multitude went and met him,
for that they heard that he
19 had done this sign. The Pha-
risees therefore said among
themselves, [4] Behold how ye
prevail nothing: lo, the world
is gone after him.

Now there were certain Greeks among those that went up to worship at the feast: 21
these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. Philip 22
cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. And Jesus answereth them, saying, The hour is come, that 23
the Son of man should be glorified. Verily, verily, I say 24
unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth 25
his [5] life loseth it; and he that hateth his [5] life in this world shall keep it unto life eternal.
If any man serve me, let him 26
follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honour. Now 27
is my soul troubled; and what shall I say? Father, save me from this [6] hour. But for this 28
cause came I unto this hour.
Father, glorify thy name.
There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again. The multitude 29
therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him.
Jesus answered and said, This 30
voice hath not come for my sake, but for your sakes. Now 31
is [7] the judgement of this world: now shall the prince of this world be cast out. And I, if 32
I be lifted up [8] from the earth, will draw all men unto myself.
But this he said, signifying 33
by what manner of death he should die. The multitude 34
therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou,

1 Or, *carried what was put therein*

2 Or, *Let her alone: it was that she might keep it*

3 Some ancient authorities read *the common people.*

4 Or, *Ye behold*

5 Or, *soul*

6 Or, *hour?*

7 Or, *a judgement*

8 Or, *out of*

Lazarus [illegible] [illegible]

[illegible]

Jesus' last public Discourse

The Evangelist's Retrospect

Jesus washes His disciples feet
The Last Supper

Jesus Claims Absolute

The Son of man must be lifted up? who is this Son of man?
35 Jesus therefore said unto them, Yet a little while is the light [1]among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth.
36 While ye have the light, believe on the light, that ye may become sons of light.
These things spake Jesus, and he departed and [2]hid himself from them.
37 But though he had done so many signs before them, yet they believed
38 not on him: that the word of Isaiah the prophet might be fulfilled, which he spake,
Lord, who hath believed our report?
And to whom hath the arm of the Lord been revealed?
39 For this cause they could not believe, for that Isaiah said again,
40 He hath blinded their eyes, and he hardened their heart;
Lest they should see with their eyes, and perceive with their heart,
And should turn,
And I should heal them.
41 These things said Isaiah, because he saw his glory; and
42 he spake of him. Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess [3]*it*, lest they should be
43 put out of the synagogue: for they loved the glory of men more than the glory of God.
44 And Jesus cried and said, He that believeth on me, believeth not on me, but on him
45 that sent me. And he that beholdeth me beholdeth him
46 that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness. And 47
if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth 48
me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not 49
from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his 50
commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

Now before the feast of the 13
passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them [4]unto the end. And during supper, 2
the devil having already put into the heart of Judas Iscariot, Simon's *son*, to betray him, *Jesus*, knowing that the 3
Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from 4
supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into 5
the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he 6
cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? Jesus an- 7
swered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. Peter saith 8
unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not,

1 Or, *in*

2 Or, *was hidden from them*

3 Or, him

4 Or, *to the uttermost*

thou hast no part with me.
9 Simon Peter saith unto him,
Lord, not my feet only, but
also my hands and my head.
10 Jesus saith to him, He that
is bathed needeth not [1]save
to wash his feet, but is clean
every whit: and ye are clean,
11 but not all. For he knew
him that should betray him;
therefore said he, Ye are not
all clean.
12 So when he had washed
their feet, and taken his gar-
ments, and [2]sat down again,
he said unto them, Know ye
13 what I have done to you? Ye
call me, [3]Master, and, Lord:
and ye say well; for so I am.
14 If I then, the Lord and the
[3]Master, have washed your
feet, ye also ought to wash
15 one another's feet. For I have
given you an example, that
ye also should do as I have
16 done to you. Verily, verily, I
say unto you, A [4]servant is not
greater than his lord; neither
[5]one that is sent greater than
17 he that sent him. If ye know
these things, blessed are ye if
18 ye do them. I speak not of
you all: I know whom I [6]have
chosen: but that the scripture
may be fulfilled, He that eat-
eth [7]my bread lifted up his
19 heel against me. From hence-
forth I tell you before it come
to pass, that, when it is come
to pass, ye may believe that
20 [8]I am *he*. Verily, verily, I say
unto you, He that receiveth
whomsoever I send receiveth
me; and he that receiveth me
receiveth him that sent me.
21 When Jesus had thus said,
he was troubled in the spirit,
and testified, and said, Verily,
verily, I say unto you, that
one of you shall betray me.
22 The disciples looked one on
another, doubting of whom he
23 spake. There was at the table
reclining in Jesus' bosom one
of his disciples, whom Jesus
loved. Simon Peter therefore 24
beckoneth to him, and saith
unto him, Tell *us* who it is
of whom he speaketh. He 25
leaning back, as he was, on
Jesus' breast saith unto him,
Lord, who is it? Jesus there- 26
fore answereth, He it is, for
whom I shall dip the sop, and
give it him. So when he had
dipped the sop, he taketh and
giveth it to Judas, *the son* of
Simon Iscariot. And after the 27
sop, then entered Satan into
him. Jesus therefore saith un-
to him, That thou doest, do
quickly. Now no man at the 28
table knew for what intent
he spake this unto him. For 29
some thought, because Judas
had the [9]bag, that Jesus said
unto him, Buy what things we
have need of for the feast; or,
that he should give something
to the poor. He then having 30
received the sop went out
straightway: and it was night.
When therefore he was gone 31
out, Jesus saith, Now [10]is the
Son of man glorified, and God
[10]is glorified in him; and God 32
shall glorify him in himself,
and straightway shall he glo-
rify him. Little children, yet 33
a little while I am with you.
Ye shall seek me: and as I
said unto the Jews, Whither
I go, ye cannot come; so now
I say unto you. A new com- 34
mandment I give unto you,
that ye love one another;
[11]even as I have loved you,
that ye also love one another.
By this shall all men know that 35
ye are my disciples, if ye have
love one to another.
Simon Peter saith unto him, 36
Lord, whither goest thou? Je-
sus answered, Whither I go,
thou canst not follow me now;
but thou shalt follow after-
wards. Peter saith unto him, 37
Lord, why cannot I follow

1 Some ancient authorities omit *save*, and *his feet*.
2 Gr. *reclined*.
3 Or, *Teacher*
4 Gr. *bond-servant*.
5 Gr. *an apostle*.
6 Or, *chose*
7 Many ancient authorities read *his bread with me*.
8 Or, *I am*
9 Or, *box*
10 Or, *was*
11 Or, *even as I loved you, that ye also may love one another*

Legal to the Washing
— the Disciples' feet

The new Commandment

Jesus points out
the Betrayer Exposed.
×

Peter's wife's mother

The Friendly Discourse:
The Way, the Truth, the Life

The Promised Comforter.

thee even now? I will lay
38 down my life for thee. Jesus
answereth, Wilt thou lay down
thy life for me? Verily, verily,
I say unto thee, The cock shall
not crow, till thou hast denied
me thrice.

14 Let not your heart be
troubled: [1] ye believe in God,
2 believe also in me. In my Fa-
ther's house are many [2] man-
sions; if it were not so, I
would have told you; for I
go to prepare a place for you.
3 And if I go and prepare a
place for you, I come again,
and will receive you unto my-
self; that where I am *there*
4 ye may be also. [3] And whi-
ther I go, ye know the way.
5 Thomas saith unto him, Lord,
we know not whither thou
goest; how know we the way?
6 Jesus saith unto him, I am
the way, and the truth, and
the life: no one cometh unto
7 the Father, but [4] by me. If
ye had known me, ye would
have known my Father also:
from henceforth ye know him,
8 and have seen him. Philip
saith unto him, Lord, shew us
the Father, and it sufficeth
9 us. Jesus saith unto him,
Have I been so long time with
you, and dost thou not know
me, Philip? he that hath seen
me hath seen the Father;
how sayest thou, Shew us the
10 Father? Believest thou not
that I am in the Father, and
the Father in me? the words
that I say unto you I speak
not from myself: but the Fa-
ther abiding in me doeth his
11 works. Believe me that I am
in the Father, and the Father
in me: or else believe me for
12 the very works' sake. Verily,
verily, I say unto you, He that
believeth on me, the works
that I do shall he do also;
and greater *works* than these
shall he do; because I go unto
the Father. And whatsoever 13
ye shall ask in my name, that
will I do, that the Father may
be glorified in the Son. If ye 14
shall ask [5] me anything in
my name, that will I do. If 15
ye love me, ye will keep my
commandments. And I will 16
[6] pray the Father, and he shall
give you another [7] Comforter,
that he may be with you for
ever, *even* the Spirit of truth: 17
whom the world cannot re-
ceive; for it beholdeth him
not, neither knoweth him: ye
know him; for he abideth with
you, and shall be in you. I 18
will not leave you [8] desolate:
I come unto you. Yet a little 19
while, and the world behold-
eth me no more; but ye be-
hold me: because I live, [9] ye
shall live also. In that day ye 20
shall know that I am in my
Father, and ye in me, and I
in you. He that hath my 21
commandments, and keepeth
them, he it is that loveth me:
and he that loveth me shall
be loved of my Father, and I
will love him, and will mani-
fest myself unto him. Judas 22
(not Iscariot) saith unto him,
Lord, what is come to pass
that thou wilt manifest thy-
self unto us, and not unto the
world? Jesus answered and 23
said unto him, If a man love
me, he will keep my word:
and my Father will love him,
and we will come unto him,
and make our abode with
him. He that loveth me not 24
keepeth not my words: and
the word which ye hear is not
mine, but the Father's who
sent me.

These things have I spoken 25
unto you, while *yet* abiding
with you. But the [7] Comforter, 26
even the Holy Spirit, whom
the Father will send in my
name, he shall teach you all
things, and bring to your re-

1 Or, *believe in God*

2 Or, *abiding-places*

3 Many ancient authorities read *And whither I go ye know, and the way ye know.*

4 Or, *through*

5 Many ancient authorities omit *me.*

6 Gr. *make request of.*

7 Or, *Advocate* Or, *Helper* Gr. *Paraclete.*

8 Or, *orphans*

9 Or, *and ye shall live*

membrance all that I said
27 unto you. Peace I leave with
you; my peace I give unto
you: not as the world giveth,
give I unto you. Let not your
heart be troubled, neither let
28 it be fearful. Ye heard how I
said to you, I go away, and
I come unto you. If ye loved
me, ye would have rejoiced,
because I go unto the Father:
for the Father is greater than
29 I. And now I have told you
before it come to pass, that,
when it is come to pass, ye
30 may believe. I will no more
speak much with you, for the
prince of the world cometh:
and he hath nothing in me;
31 but that the world may know
that I love the Father, and
as the Father gave me com-
mandment, even so I do. A-
rise, let us go hence.

15 I am the true vine, and
my Father is the husband-
2 man. Every branch in me that
beareth not fruit, he taketh it
away: and every *branch* that
beareth fruit, he cleanseth it,
that it may bear more fruit.
3 Already ye are clean because
of the word which I have spo-
4 ken unto you. Abide in me,
and I in you. As the branch
cannot bear fruit of itself, ex-
cept it abide in the vine; so
neither can ye, except ye abide
5 in me. I am the vine, ye are
the branches: He that abideth
in me, and I in him, the same
beareth much fruit: for apart
from me ye can do nothing.
6 If a man abide not in me, he
is cast forth as a branch, and
is withered; and they gather
them, and cast them into the
7 fire, and they are burned. If
ye abide in me, and my words
abide in you, ask whatsoever
ye will, and it shall be done
8 unto you. Herein [1] is my Fa-
ther glorified, [2] that ye bear
much fruit; and *so* shall ye
be my disciples. Even as the 9
Father hath loved me, I also
have loved you: abide ye in
my love. If ye keep my com- 10
mandments, ye shall abide in
my love; even as I have kept
my Father's commandments,
and abide in his love. These 11
things have I spoken unto you,
that my joy may be in you,
and *that* your joy may be
fulfilled. This is my command- 12
ment, that ye love one an-
other, even as I have loved
you. Greater love hath no 13
man than this, that a man lay
down his life for his friends.
Ye are my friends, if ye do the 14
things which I command you.
No longer do I call you [3] ser- 15
vants; for the [4] servant know-
eth not what his lord doeth:
but I have called you friends;
for all things that I heard
from my Father I have made
known unto you. Ye did not 16
choose me, but I chose you,
and appointed you, that ye
should go and bear fruit, and
that your fruit should abide:
that whatsoever ye shall ask
of the Father in my name,
he may give it you. These 17
things I command you, that
ye may love one another. If 18
the world hateth you, [5] ye
know that it hath hated me
before *it hated* you. If ye were 19
of the world, the world would
love its own: but because ye
are not of the world, but I
chose you out of the world,
therefore the world hateth
you. Remember the word that 20
I said unto you, A [4] servant is
not greater than his lord. If
they persecuted me, they will
also persecute you; if they
kept my word, they will keep
yours also. But all these things 21
will they do unto you for
my name's sake, because they
know not him that sent me.
If I had not come and spoken 22

1 Or, *was*

2 Many ancient authorities read *that ye bear much fruit, and be my disciples.*

3 Gr. *bond-servants.*

4 Gr. *bond-servant.*

5 Or, *know ye*

The Pine Vine

It is sufficient for a man that
he awake"

unto them, they had not had sin: but now they have no
23 excuse for their sin. He that hateth me hateth my Father
24 also. If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and
25 my Father. But *this cometh to pass*, that the word may be fulfilled that is written in their law, They hated me with-
26 out a cause. But when the [1]Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which [2]proceedeth from the Father, he shall bear wit-
27 ness of me: [3]and ye also bear witness, because ye have been with me from the beginning.

16 These things have I spoken unto you, that ye should not
2 be made to stumble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth
3 service unto God. And these things will they do, because they have not known the Father, nor me. But these things
4 have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with
5 you. But now I go unto him that sent me; and none of you asketh me, Whither go-
6 est thou? But because I have spoken these things unto you, sorrow hath filled your heart.
7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the [1]Comforter will not come unto you; but if I go, I will send him unto you.
8 And he, when he is come, will convict the world in respect of sin, and of righteousness,

[1] Or, *Advocate* Or, *Helper* Gr. *Paraclete.*

[2] Or, *goeth forth from*

[3] Or, *and bear ye also witness*

and of judgement: of sin, be- 9
cause they believe not on me;
of righteousness, because I go 10
to the Father, and ye behold
me no more; of judgement, be- 11
cause the prince of this world
hath been judged. I have yet 12
many things to say unto you,
but ye cannot bear them now.
Howbeit when he, the Spirit 13
of truth, is come, he shall
guide you into all the truth:
for he shall not speak from
himself; but what things so-
ever he shall hear, *these* shall
he speak: and he shall de-
clare unto you the things that
are to come. He shall glorify 14
me: for he shall take of mine,
and shall declare *it* unto you.
All things whatsoever the Fa- 15
ther hath are mine: therefore
said I, that he taketh of mine,
and shall declare *it* unto you.
A little while, and ye behold 16
me no more; and again a lit-
tle while, and ye shall see me.
Some of his disciples therefore 17
said one to another, What is
this that he saith unto us, A
little while, and ye behold me
not; and again a little while,
and ye shall see me: and,
Because I go to the Father?
They said therefore, What is 18
this that he saith, A little
while? We know not what
he saith. Jesus perceived that 19
they were desirous to ask him,
and he said unto them, Do ye
inquire among yourselves con-
cerning this, that I said, A lit-
tle while, and ye behold me
not, and again a little while,
and ye shall see me? Verily, 20
verily, I say unto you, that
ye shall weep and lament,
but the world shall rejoice:
ye shall be sorrowful, but
your sorrow shall be turned
into joy. A woman when she 21
is in travail hath sorrow, be-
cause her hour is come: but
when she is delivered of the

child, she remembereth no more the anguish, for the joy that a man is born into the
22 world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you.
23 And in that day ye shall [1]ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name.
24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled.
25 These things have I spoken unto you in [2]proverbs: the hour cometh, when I shall no more speak unto you in [2]proverbs, but shall tell you plain-
26 ly of the Father. In that day ye shall ask in my name: and I say not unto you, that I will
27 [3]pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth
28 from the Father. I came out from the Father, and am come into the world: again, I leave the world, and go unto the
29 Father. His disciples say, Lo, now speakest thou plainly, and
30 speakest no [4]proverb. Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou
31 camest forth from God. Jesus answered them, Do ye now be-
32 lieve? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and *yet* I am not alone, because the Father is with me.
33 These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

1 Or, *ask me no question*

2 Or, *parables*

3 Gr. *make request of.*

4 Or, *parable*

5 Gr. *make request.*

These things spake Jesus; 17
and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gav- 2
est him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life. And 3
this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ.
I glorified thee on the earth, 4
having accomplished the work which thou hast given me to do. And now, O Father, glo- 5
rify thou me with thine own self with the glory which I had with thee before the world was. I manifested thy name 6
unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now 7
they know that all things whatsoever thou hast given me are from thee: for the 8
words which thou gavest me I have given unto them; and they received *them*, and knew of a truth that I came forth from thee, and they believed that thou didst send me. I 9
[5]pray for them: I [5]pray not for the world, but for those whom thou hast given me; for they are thine: and all 10
things that are mine are thine, and thine are mine: and I am glorified in them. And I am 11
no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we *are*. While 12
I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that

The Betrayal

The seizure

the scripture might be fulfil-
13 led. But now I come to thee;
and these things I speak in
the world, that they may have
my joy fulfilled in themselves.
14 I have given them thy word;
and the world hated them,
because they are not of the
world, even as I am not of
15 the world. I [1]pray not that
thou shouldest take them
[2]from the world, but that
thou shouldest keep them
16 [2]from [3]the evil *one*. They
are not of the world, even
as I am not of the world.
17 [4]Sanctify them in the truth:
18 thy word is truth. As thou
didst send me into the world,
even so sent I them into the
19 world. And for their sakes
I [4]sanctify myself, that they
themselves also may be sanc-
20 tified in truth. Neither for
these only do I [1]pray, but for
them also that believe on me
21 through their word; that they
may all be one; even as thou,
Father, *art* in me, and I in
thee, that they also may be
in us: that the world may
believe that thou didst send
22 me. And the glory which
thou hast given me I have
given unto them; that they
may be one, even as we *are*
23 one; I in them, and thou
in me, that they may be
perfected into one; that the
world may know that thou
didst send me, and lovedst
them, even as thou lovedst
24 me. Father, [5]that which thou
hast given me, I will that,
where I am, they also may
be with me; that they may
behold my glory, which thou
hast given me: for thou lov-
edst me before the founda-
25 tion of the world. O right-
eous Father, the world knew
thee not, but I knew thee;
and these knew that thou
26 didst send me; and I made

1 Gr. *make request.*

2 Gr. *out of.*

3 Or, *evil*

4 Or, *separate*

5 Many ancient authorities read *those whom.*

6 Or, *ravine* Gr. *winter-torrent.*

7 Or, *of the Cedars*

8 Or, *cohort*

9 Gr. *bond-servant.*

10 Or, *military tribune* Gr. *chiliarch.*

known unto them thy name,
and will make it known; that
the love wherewith thou lov-
edst me may be in them, and
I in them.

18 When Jesus had spoken
these words, he went forth
with his disciples over the
[6]brook [7]Kidron, where was a
garden, into the which he en-
tered, himself and his disci-
2 ples. Now Judas also, which
betrayed him, knew the place:
for Jesus oft-times resorted
3 thither with his disciples. Ju-
das then, having received the
[8]band *of soldiers*, and officers
from the chief priests and the
Pharisees, cometh thither with
lanterns and torches and wea-
4 pons. Jesus therefore, know-
ing all the things that were
coming upon him, went forth,
and saith unto them, Whom
5 seek ye? They answered him,
Jesus of Nazareth. Jesus saith
unto them, I am *he*. And Ju-
das also, which betrayed him,
6 was standing with them. When
therefore he said unto them,
I am *he*, they went backward,
7 and fell to the ground. Again
therefore he asked them, Whom
seek ye? And they said, Jesus
8 of Nazareth. Jesus answered,
I told you that I am *he*: if
therefore ye seek me, let these
9 go their way: that the word
might be fulfilled which he
spake, Of those whom thou
hast given me I lost not one.
10 Simon Peter therefore having
a sword drew it, and struck
the high priest's [9]servant, and
cut off his right ear. Now
the [9]servant's name was Mal-
11 chus. Jesus therefore said un-
to Peter, Put up the sword
into the sheath: the cup
which the Father hath given
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12 So the [8]band and the [10]chief
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13 him, and led him to Annas
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the Jews, that it was expedient
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spake unto her that kept the
door, and brought in Peter.
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disciples? He saith, I am not.
18 Now the [1] servants and the of-
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19 The high priest therefore
asked Jesus of his disciples,
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the temple, where all the Jews
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21 spake I nothing. Why askest
thou me? ask them that have
heard *me*, what I spake unto
them: behold, these know the
22 things which I said. And when
he had said this, one of the
officers standing by struck Je-
sus [4] with his hand, saying,
Answerest thou the high priest
23 so? Jesus answered him, If I
have spoken evil, bear witness
of the evil: but if well, why
24 smitest thou me? Annas there-
fore sent him bound unto
Caiaphas the high priest.

[1] Gr. *bond servants.*

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Thine own nation and the
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Peters Denial

Before Pilate

The Hearing before Annas

37 hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, [1]Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth hear-
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And when he had said this, he went out again unto the Jews, and saith unto them, I
39 find no crime in him. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King
40 of the Jews? They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

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7 The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God.
8 When Pilate therefore heard this saying, he was the more

1 Or, *Thou sayest it, because I am a king.*

2 Or, *with rods*

3 Gr. *Prætorium.*

4 Or, *authority*

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afraid; and he entered into the 9
[3]palace again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.
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him, Speakest thou not unto me? knowest thou not that I have [4]power to release thee, and have [4]power to crucify
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therefore heard these words, he brought Jesus out, and sat down on the judgement-seat at a place called The Pavement, but in Hebrew, Gabbatha. Now 14
it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King!
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with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but
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livered him unto them to be crucified.

They took Jesus therefore: 17
and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in He-
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crucified him, and with him two others, on either side one, and Jesus in the midst. And 19
Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS.
This title therefore read many 20

Not this man but Barabbas"

Behold the man!"

The Crucifixion

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of the Jews: [1]for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* in
21 Latin, *and* in Greek. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the
22 Jews. Pilate answered, What I have written I have written.

23 The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the [2]coat: now the [2]coat was without seam, woven
24 from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

They parted my garments among them,
And upon my vesture did they cast lots.

These things therefore the
25 soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas,
26 and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, be-
27 hold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*.

28 After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst.
29 There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished:

1 Or, *for the place of the city where Jesus was crucified was nigh at hand*

2 Or, *tunic*

3 Or, *crushed*

4 Some ancient authorities read *roll*.

and he bowed his head, and gave up his spirit.

The Jews therefore, be- 31
cause it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be taken away. The 32
soldiers therefore came, and brake the legs of the first, and of the other which was crucified with him: but when they 33
came to Jesus, and saw that he was dead already, they brake not his legs: howbeit one of 34
the soldiers with a spear pierced his side, and straightway there came out blood and water. And he that hath seen hath 35
borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. For these things came 36
to pass, that the scripture might be fulfilled, A bone of him shall not be [3]broken. And 37
again another scripture saith, They shall look on him whom they pierced.

And after these things Jo- 38
seph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took away his body. And there came also 39
Nicodemus, he who at the first came to him by night, bringing a [4]mixture of myrrh and aloes, about a hundred pound *weight*. So they took the body 40
of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where he 41
was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. There then because 42

[illegible]

They parted my garments

(Behold thy son. "Behold, thy mother")

of the Entombment

It is finished

The Death of Jesus
It is finished!

St. Visit to the Tomb

"Peace be unto you."

"Woman, why weepest thou?"

Thomas incredulous

of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

20 Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away
2 from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where
3 they have laid him. Peter therefore went forth, and the other disciple, and they went
4 toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb;
5 and stooping and looking in, he seeth the linen cloths lying; yet entered he not in.
6 Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths ly-
7 ing, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up
8 in a place by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and
9 believed. For as yet they knew not the scripture, that he must rise again from the
10 dead. So the disciples went away again unto their own home.
11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and
12 looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the
13 body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus 14
said, she turned herself back, and beholdeth Jesus standing, and knew not that it
was Jesus. Jesus saith un- 15
to her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him
away. Jesus saith unto her, 16
Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, [1]Master. Jesus saith to her, 17
[2]Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. Mary Magdalene com- 18
eth and telleth the disciples, I have seen the Lord; and *how that* he had said these things unto her.

When therefore it was even- 19
ing, on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace *be* unto you. And 20
when he had said this, he shewed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. Jesus therefore said 21
to them again, Peace *be* unto you: as the Father hath sent me, even so send I you. And 22
when he had said this, he breathed on them, and saith unto them, Receive ye the [3]Holy Ghost: whose soever sins 23
ye forgive, they are forgiven unto them; whose soever *sins* ye retain, they are retained.

But Thomas, one of the 24
twelve, called [4]Didymus, was

1 Or, *Teacher*

2 Or, *Take not hold on me*

3 Or, *Holy Spirit*

4 That is, *Twin.*

The Betrayal

The Seizure

the scripture might be fulfil-
13 led. But now I come to thee;
and these things I speak in
the world, that they may have
my joy fulfilled in themselves.
14 I have given them thy word;
and the world hated them,
because they are not of the
world, even as I am not of
15 the world. I [1]pray not that
thou shouldest take them
[2]from the world, but that
thou shouldest keep them
16 [2]from [3]the evil *one*. They
are not of the world, even
as I am not of the world.
17 [4]Sanctify them in the truth:
18 thy word is truth. As thou
didst send me into the world,
even so sent I them into the
19 world. And for their sakes
I [4]sanctify myself, that they
themselves also may be sanc-
20 tified in truth. Neither for
these only do I [1]pray, but for
them also that believe on me
21 through their word; that they
may all be one; even as thou,
Father, *art* in me, and I in
thee, that they also may be
in us: that the world may
believe that thou didst send
22 me. And the glory which
thou hast given me I have
given unto them; that they
may be one, even as we *are*
23 one; I in them, and thou
in me, that they may be
perfected into one; that the
world may know that thou
didst send me, and lovedst
them, even as thou lovedst
24 me. Father, [5]that which thou
hast given me, I will that,
where I am, they also may
be with me; that they may
behold my glory, which thou
hast given me: for thou lov-
edst me before the founda-
25 tion of the world. O right-
eous Father, the world knew
thee not, but I knew thee;
and these knew that thou
26 didst send me; and I made

1 Gr. *make request.*

2 Gr. *out of.*

3 Or, *evil*

4 Or, *secrate*

5 Many ancient authorities read *those whom.*

6 Or, *ravine* Gr. *winter-torrent.*

7 Or, *of the Cedars*

8 Or, *cohort*

9 Gr. *bond-servant.*

10 Or, *military tribune* Gr. *chiliarch.*

known unto them thy name,
and will make it known; that
the love wherewith thou lov-
edst me may be in them, and
I in them.

When Jesus had spoken 18
these words, he went forth
with his disciples over the
[6]brook [7]Kidron, where was a
garden, into the which he en-
tered, himself and his disci-
ples. Now Judas also, which 2
betrayed him, knew the place:
for Jesus oft-times resorted
thither with his disciples. Ju- 3
das then, having received the
[8]band *of soldiers*, and officers
from the chief priests and the
Pharisees, cometh thither with
lanterns and torches and wea-
pons. Jesus therefore, know- 4
ing all the things that were
coming upon him, went forth,
and saith unto them, Whom
seek ye? They answered him, 5
Jesus of Nazareth. Jesus saith
unto them, I am *he*. And Ju-
das also, which betrayed him,
was standing with them. When 6
therefore he said unto them,
I am *he*, they went backward,
and fell to the ground. Again 7
therefore he asked them, Whom
seek ye? And they said, Jesus
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I told you that I am *he*: if
therefore ye seek me, let these
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17 and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in He-
18 brew Golgotha: where they crucified him, and with him two others, on either side one, and Jesus in the midst. And
19 Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS.
20 This title therefore read many

1 Or, *Thou sayest it, because I am a king.*

2 Or, *with rods*

3 Gr. *Prætorium.*

4 Or, *authority*

5 Or, *opposeth Cæsar*

occasional book[illegible]

Peter's Discourse[illegible]

suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were
3 sitting. And there appeared unto them tongues [1] parting asunder, like as of fire; and it sat upon each one of them.
4 And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.
5 Now there were dwelling at Jerusalem Jews, devout men, from every nation under hea-
6 ven. And when this sound was heard, the multitude [2] came together, and were confounded, because that every man heard them speaking in
7 his own language. And they were all amazed and marvelled, saying, Behold, are not all these which speak Gali-
8 leans? And how hear we, every man in our own language, wherein we were born?
9 Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and
10 Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both
11 Jews and proselytes, Cretans and Arabians, we do hear them speaking in our tongues the
12 mighty works of God. And they were all amazed, and were perplexed, saying one to another, What meaneth this?
13 But others mocking said, They are filled with new wine.
14 But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, *saying*, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words.
15 For these are not drunken, as ye suppose; seeing it is *but* the third hour of the day;
16 but this is that which hath been spoken [2] by the prophet Joel;
17 And it shall be in the last days, saith God,
I will pour forth of my Spirit upon all flesh:
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams:
18 Yea and on my [3] servants and on my [4] handmaidens in those days
Will I pour forth of my Spirit; and they shall prophesy.
19 And I will shew wonders in the heaven above,
And signs on the earth beneath;
Blood, and fire, and vapour of smoke:
20 The sun shall be turned into darkness,
And the moon into blood,
Before the day of the Lord come,
That great and notable *day*:
21 And it shall be, that whosoever shall call on the name of the Lord shall be saved.
22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by [5] mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know;
23 him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of [6] lawless men did
24 crucify and slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it. For David saith
25 concerning him,

1 Or, *parting among them*
Or, *distributing themselves*
2 Or, *through*
3 Gr. *bondmen.*
4 Gr. *bondmaidens.*
5 Gr. *powers.*
6 Or, *men without the law*

I beheld the Lord always
before my face;
For he is on my right
hand, that I should not
be moved:
26 Therefore my heart was
glad, and my tongue re-
joiced;
Moreover my flesh also
shall [1]dwell in hope:
27 Because thou wilt not leave
my soul in Hades,
Neither wilt thou give thy
Holy One to see corrup-
tion.
28 Thou madest known unto
me the ways of life;
Thou shalt make me full of
gladness [2]with thy coun-
tenance.
29 Brethren, I may say unto you
freely of the patriarch Da-
vid, that he both died and
was buried, and his tomb is
30 with us unto this day. Being
therefore a prophet, and know-
ing that God had sworn with
an oath to him, that of the
fruit of his loins [3]he would
31 set *one* upon his throne; he
foreseeing *this* spake of the
resurrection of the Christ, that
neither was he left in Hades,
nor did his flesh see corrup-
32 tion. This Jesus did God raise
up, [4]whereof we all are wit-
33 nesses. Being therefore [5]by
the right hand of God exalt-
ed, and having received of the
Father the promise of the
Holy Ghost, he hath poured
forth this, which ye see and
34 hear. For David ascended not
into the heavens: but he saith
himself,
The Lord said unto my
Lord, Sit thou on my
right hand,
35 Till I make thine ene-
mies the footstool of thy
feet.
36 Let [6]all the house of Israel
therefore know assuredly, that
God hath made him both Lord
and Christ, this Jesus whom
ye crucified.

1 Or, *tabernacle*

2 Or, *in thy presence*

3 Or, one *should sit*

4 Or, *of whom*

5 Or, *at*

6 Or, *every house*

7 Or, *having received*

8 Or, *in fellowship*

9 Or, *through*

10 Many ancient authorities add *in Jerusalem; and great fear was upon all.*

11 Gr. *together.*

37 Now when they heard *this*,
they were pricked in their
heart, and said unto Peter
and the rest of the apostles,
Brethren, what shall we do?
38 And Peter *said* unto them,
Repent ye, and be baptized
every one of you in the name
of Jesus Christ unto the re-
mission of your sins; and ye
shall receive the gift of the
39 Holy Ghost. For to you is
the promise, and to your chil-
dren, and to all that are afar
off, *even* as many as the Lord
our God shall call unto him.
40 And with many other words
he testified, and exhorted them,
saying, Save yourselves from
41 this crooked generation. They
then [7]that received his word
were baptized: and there were
added *unto them* in that day
about three thousand souls.
42 And they continued stedfastly
in the apostles' teaching and
[8]fellowship, in the breaking of
bread and the prayers.
43 And fear came upon every
soul: and many wonders and
signs were done [9]by the apo-
stles[10]. And all that believed
44 were together, and had all
45 things common; and they sold
their possessions and goods,
and parted them to all, ac-
cording as any man had need.
46 And day by day, continuing
stedfastly with one accord in
the temple, and breaking bread
at home, they did take their
food with gladness and single-
47 ness of heart, praising God,
and having favour with all
the people. And the Lord
added [11]to them day by day
those that were being saved.
3 Now Peter and John were
going up into the temple at
2 the hour of prayer, *being* the
ninth *hour*. And a certain
man that was lame from his

Its Results

The Brotherhood of Believers.

Curse of the Same Mark
and
[illegible]

(illegible)

mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the
8 temple; who seeing Peter and John about to go into the temple, asked to receive an
4 alms. And Peter, fastening his eyes upon him, with John, said,
5 Look on us. And he gave heed unto them, expecting to receive something from them.
6 But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of
7 Nazareth, walk. And he took him by the right hand, and raised him up: and immediately his feet and his ankle-
8 bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and
9 praising God. And all the people saw him walking and
10 praising God: and they took knowledge of him, that it was he which sat for alms at the Beautiful Gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.
11 And as he held Peter and John, all the people ran together unto them in the [1] porch that is called Solomon's, great-
12 ly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this [2] man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to
13 walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his [3] Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. But ye denied
14 the Holy and Righteous One, and asked for a murderer to
15 be granted unto you, and killed the [4] Prince of life; whom God raised from the dead; [5] where-
16 of we are witnesses. And [6] by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence
17 of you all. And now, brethren, I wot that in ignorance ye did
18 it, as did also your rulers. But the things which God foreshewed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled.
19 Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord;
20 and that he may send the Christ who hath been appointed for you, *even* Jesus:
21 whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began.
22 Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, [7] like unto me; to him shall ye hearken in all things whatsoever he shall
23 speak unto you. And it shall be, that every soul, which shall not hearken to that prophet, shall be utterly destroyed from
24 among the people. Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they
25 also told of these days. Ye are the sons of the prophets, and of the covenant which God [8] made with your fathers, saying unto Abraham, And in thy seed shall all the families

1 Or, *portico*

2 Or, *thing*

3 Or, *Child*: and so in ver. 26; iv. 27, 30. See Matt. xii. 18. Is. xlii. 1; lii. 13; liii. 11.

4 Or, *Author*

5 Or, *of whom*

6 Or, *on the ground of*

7 Or, *as* he raised up *me*

8 Gr. *covenanted.*

26 of the earth be blessed. Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.

4 And as they spake unto the people, [1] the priests and the captain of the temple and the Sadducees came upon them, 2 being sore troubled because they taught the people, and proclaimed in Jesus the re- 3 surrection from the dead. And they laid hands on them, and put them in ward unto the morrow: for it was now even- 4 tide. But many of them that heard the word believed; and the number of the men came to be about five thousand.

5 And it came to pass on the morrow, that their rulers and elders and scribes were gather- 6 ed together in Jerusalem; and Annas the high priest *was there*, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the 7 high priest. And when they had set them in the midst, they inquired, By what power, or in what name, have ye done 8 this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, 9 and elders, if we this day are examined concerning a good deed done to an impotent man, [2] by what means this 10 man is [3] made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in [4] him doth this man stand here before you 11 whole. He is the stone which was set at nought of you the builders, which was made the 12 head of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

13 Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Je- 14 sus. And seeing the man which was healed standing with them, they could say nothing against 15 it. But when they had commanded them to go aside out of the council, they conferred among themselves, say- 16 ing, What shall we do to these men? for that indeed a notable [5] miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny 17 it. But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this 18 name. And they called them, and charged them not to speak at all nor teach in the name 19 of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you rather than unto God, 20 judge ye: for we cannot but speak the things which we saw 21 and heard. And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that 22 which was done. For the man was more than forty years old, on whom this [5] miracle of healing was wrought.

23 And being let go, they came to their own company, and reported all that the chief priests and the elders had said 24 unto them. And they, when they heard it, lifted up their voice to God with one accord,

1 Some ancient authorities read *the chief priests.*

2 Or, *in whose*

3 Or, *saved*

4 Or, *this name*

5 Gr. *sign.*

Peter and John

Barnabas's Gift

Ananias

had all things common

Sapphira

and said, O [1]Lord, [2]thou that didst make the heaven and the earth and the sea, and
25 all that in them is: [3]who by the Holy Ghost, *by* the mouth of our father David thy servant, didst say,

Why did the Gentiles rage,
And the peoples [4]imagine vain things?
26 The kings of the earth set themselves in array,
And the rulers were gathered together,
Against the Lord, and against his [5]Anointed:

27 for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gather-
28 ed together, to do whatsoever thy hand and thy counsel fore-
29 ordained to come to pass. And now, Lord, look upon their threatenings: and grant unto thy [6]servants to speak thy
30 word with all boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant
31 Jesus. And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and soul: and not one *of them* said that aught of the things which he possessed was his own; but they had all things
33 common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus[7]: and great grace
34 was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at
35 the apostles' feet: and distribution was made unto each, according as any one had need.

36 And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of [8]exhortation), a Levite, a man of Cyprus by
37 race, having a field, sold it, and brought the money, and laid it at the apostles' feet.

5 But a certain man named Ananias, with Sapphira his
2 wife, sold a possession, and kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles'
3 feet. But Peter said, Ananias, why hath Satan filled thy heart to [9]lie to the Holy Ghost, and to keep back *part* of the price of the land?
4 Whiles it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied
5 unto men, but unto God. And Ananias hearing these words fell down and gave up the ghost: and great fear came
6 upon all that heard it. And the [10]young men arose and wrapped him round, and they carried him out and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was
8 done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea,
9 for so much. But Peter *said* unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? be hold, the feet of them which

1 Or, *Master*

2 Or, *thou art he that did make*

3 The Greek text in this clause is somewhat uncertain.

4 Or, *meditate*

5 Gr. *Christ.*

6 Gr. *bondservants.*

7 Some ancient authorities add *Christ.*

8 Or, *consolation*

9 Or, *deceive*

10 Gr. *younger.*

have buried thy husband are at the door, and they shall
10 carry thee out. And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her
11 by her husband. And great fear came upon the whole church, and upon all that heard these things.

12 And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's
13 porch. But of the rest durst no man join himself to them: howbeit the people magnified
14 them; [1]and believers were the more added to the Lord, multitudes both of men and wo-
15 men; insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some
16 one of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

17 But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and they
18 were filled with jealousy, and laid hands on the apostles, and put them in public ward.
19 But an angel of the Lord by night opened the prison doors, and brought them out, and
20 said, Go ye, and stand and speak in the temple to the people all the words of this
21 Life. And when they heard *this*, they entered into the temple about daybreak, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison-house to have them brought. But the 22
officers that came found them not in the prison; and they returned, and told, saying, The 23
prison-house we found shut in all safety, and the keepers standing at the doors: but when we had opened, we found no man within. Now when the 24
captain of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would grow. And there came 25
one and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people. Then went the captain with 26
the officers, and brought them, *but* without violence; for they feared the people, lest they should be stoned. And when 27
they had brought them, they set them before the council. And the high priest asked them, saying, We straitly charged you not to teach in this 28
name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us. But 29
Peter and the apostles answered and said, We must obey God rather than men. The 30
God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God 31
exalt [2]with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and remission of sins. And we 32
are witnesses [3]of these [4]things; [5]and *so is* the Holy Ghost, whom God hath given to them that obey him.

But they, when they heard 33
this, were cut to the heart, and were minded to slay them. But 34
there stood up one in the

1 Or, *and there were the more added to them, believing on the Lord*

2 Or, *at*

3 Some ancient authorities add *in him.*

4 Gr. *sayings.*

5 Some ancient authorities read *and God hath given the Holy Ghost to them that obey him.*

Priests become disciples

Stephen seized

The seven chosen
appointed

council, a Pharisee, named Gamaliel, a doctor of the law, had in honour of all the people, and commanded to put the men forth a little while.
35 And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do.
36 For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nought.
37 After this man rose up Judas of Galilee in the days of the enrolment, and drew away *some of the* people after him: he also perished; and all, as many as obeyed him, were
38 scattered abroad. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be over-
39 thrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting a-
40 gainst God. And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them
41 go. They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dis-
42 honour for the Name. And every day, in the temple and at home, they ceased not to teach and to preach Jesus *as* the Christ.

6 Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the [1]Grecian Jews against the Hebrews, because their widows were neglected in
2 the daily ministration. And the twelve called the multitude of the disciples unto them, and said, It is not [2]fit that we should forsake the word of God, and [3]serve tables.
3 [4]Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this
4 business. But we will continue stedfastly in prayer, and in the
5 ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of
6 Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them.
7 And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.
8 And Stephen, full of grace and power, wrought great wonders and signs among the peo-
9 ple. But there arose certain of them that were of the synagogue called *the synagogue* of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Ste-
10 phen. And they were not able to withstand the wisdom and the Spirit by which he spake.
11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.
12 And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought
13 him into the council, and set up false witnesses, which said, This man ceaseth not to speak

[1] Gr. *Hellenists.*
[2] Gr. *pleasing.*
[3] Or, *minister to tables*
[4] Some ancient authorities read *But, brethren, look ye out from among you.*

words against this holy place,
14 and the law: for we have
heard him say, that this Jesus
of Nazareth shall destroy this
place, and shall change the
customs which Moses deliver-
15 ed unto us. And all that sat
in the council, fastening their
eyes on him, saw his face as it
had been the face of an angel.
7 And the high priest said,
2 Are these things so? And he
said,

Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia,
8 before he dwelt in Haran, and
said unto him, Get thee out of
thy land, and from thy kin-
dred, and come into the land
4 which I shall shew thee. Then
came he out of the land of
the Chaldæans, and dwelt in
Haran: and from thence, when
his father was dead, *God* re-
moved him into this land,
5 wherein ye now dwell: and
he gave him none inheritance
in it, no, not so much as to
set his foot on: and he pro-
mised that he would give it
to him in possession, and to
his seed after him, when *as*
6 *yet* he had no child. And
God spake on this wise, that
his seed should sojourn in a
strange land, and that they
should bring them into bond-
age, and entreat them evil,
7 four hundred years. And the
nation to which they shall be
in bondage will I judge, said
God: and after that shall they
come forth, and serve me in
8 this place. And he gave him
the covenant of circumcision:
and so *Abraham* begat Isaac,
and circumcised him the
eighth day; and Isaac *begat*
Jacob, and Jacob the twelve
9 patriarchs. And the patri-
archs, moved with jealousy a-
gainst Joseph, sold him into
Egypt: and God was with him,
and delivered him out of all 10
his afflictions, and gave him
favour and wisdom before Pha-
raoh king of Egypt; and he
made him governor over E-
gypt and all his house. Now 11
there came a famine over all
Egypt and Canaan, and great
affliction: and our fathers
found no sustenance. But 12
when Jacob heard that there
was corn in Egypt, he sent forth
our fathers the first time. And 13
at the second time Joseph was
made known to his brethren;
and Joseph's race became ma-
nifest unto Pharaoh. And Jo- 14
seph sent, and called to him
Jacob his father, and all his
kindred, threescore and fifteen
souls. And Jacob went down 15
into Egypt; and he died, him-
self, and our fathers; and they 16
were carried over unto She-
chem, and laid in the tomb
that Abraham bought for a
price in silver of the sons of
[1]Hamor in Shechem. But as 17
the time of the promise drew
nigh, which God vouchsafed
unto Abraham, the people
grew and multiplied in Egypt,
till there arose another king 18
over Egypt, which knew not
Joseph. The same dealt sub- 19
tilly with our race, and evil
entreated our fathers, that
[2]they should cast out their
babes to the end they might
not [3]live. At which season 20
Moses was born, and was [4]ex-
ceeding fair; and he was nou-
rished three months in his
father's house: and when he 21
was cast out, Pharaoh's daugh-
ter took him up, and nourish-
ed him for her own son. And 22
Moses was instructed in all
the wisdom of the Egyptians;
and he was mighty in his
words and works. But when 23
he was well-nigh forty years
old, it came into his heart to

1 Gr. *Emmor.*

2 Or, *he*

3 Gr. *be preserved alive.*

4 Or, *fair unto God*

Stephens
Dep. ment (before the S. ... session?)

visit his brethren the children
24 of Israel. And seeing one *of*
them suffer wrong, he defend-
ed him, and avenged him that
was oppressed, smiting the
25 Egyptian: and he supposed
that his brethren understood
how that God by his hand
was giving them [1]deliverance;
26 but they understood not. And
the day following he appeared
unto them as they strove, and
would have set them at one
again, saying, Sirs, ye are bre-
thren; why do ye wrong one to
27 another? But he that did his
neighbour wrong thrust him
away, saying, Who made thee
a ruler and a judge over us?
28 Wouldest thou kill me, as thou
killedst the Egyptian yester-
29 day? And Moses fled at this
saying, and became a sojourn-
er in the land of Midian, where
30 he begat two sons. And when
forty years were fulfilled, an
angel appeared to him in the
wilderness of mount Sinai, in
31 a flame of fire in a bush. And
when Moses saw it, he won-
dered at the sight: and as he
drew near to behold, there
32 came a voice of the Lord, I
am the God of thy fathers,
the God of Abraham, and of
Isaac, and of Jacob. And Mo-
ses trembled, and durst not
33 behold. And the Lord said
unto him, Loose the shoes
from thy feet: for the place
whereon thou standest is holy
34 ground. I have surely seen
the affliction of my people
which is in Egypt, and have
heard their groaning, and I
am come down to deliver
them: and now come, I will
35 send thee into Egypt. This
Moses whom they refused, say-
ing, Who made thee a ruler
and a judge? him hath God
sent *to be* both a ruler and
a [2]deliverer with the hand of
the angel which appeared to

[1] Or, *salvation*

[2] Gr. *redeemer.*

[3] Or, *as he raised up me*

[4] Or, *congregation*

[5] Gr. *Jesus.*

him in the bush. This man led 36
them forth, having wrought
wonders and signs in Egypt,
and in the Red sea, and in
the wilderness forty years.
This is that Moses, which said 37
unto the children of Israel, A
prophet shall God raise up
unto you from among your
brethren, [3]like unto me. This 38
is he that was in the [4]church
in the wilderness with the an-
gel which spake to him in the
mount Sinai, and with our
fathers: who received living
oracles to give unto us: to 39
whom our fathers would not
be obedient, but thrust him
from them, and turned back
in their hearts unto Egypt,
saying unto Aaron, Make us 40
gods which shall go before us:
for as for this Moses, which
led us forth out of the land of
Egypt, we wot not what is be-
come of him. And they made a 41
calf in those days, and brought
a sacrifice unto the idol, and
rejoiced in the works of their
hands. But God turned, and 42
gave them up to serve the host
of heaven; as it is written in
the book of the prophets,

Did ye offer unto me slain
beasts and sacrifices
Forty years in the wilder-
ness, O house of Israel?
And ye took up the taber- 43
nacle of Moloch,
And the star of the god
Rephan,
The figures which ye made
to worship them:
And I will carry you away
beyond Babylon.

Our fathers had the tabernacle 44
of the testimony in the wil-
derness, even as he appointed
who spake unto Moses, that
he should make it according
to the figure that he had
seen. Which also our fathers, 45
in their turn, brought in with
[5]Joshua when they entered on

the possession of the nations, which God thrust out before the face of our fathers, unto
46 the days of David; who found favour in the sight of God, and asked to find a habitation for the God of Jacob.
47 But Solomon built him a
48 house. Howbeit the Most High dwelleth not in *houses* made with hands; as saith the prophet,
49 The heaven is my throne,
And the earth the footstool of my feet:
What manner of house will ye build me? saith the Lord:
Or what is the place of my rest?
50 Did not my hand make all these things?
51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did,
52 so do ye. Which of the prophets did not your fathers persecute? and they killed them which shewed before of the coming of the Righteous One; of whom ye have now become
53 betrayers and murderers; ye who received the law [1]as it was ordained by angels, and kept it not.
54 Now when they heard these things, they were cut to the heart, and they gnashed on
55 him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on
56 the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right
57 hand of God. But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord;
58 and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul. And they 59
stoned Stephen, calling upon *the Lord*, and saying, Lord Jesus, receive my spirit. And 60
he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul was 8
consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. And devout men buried Ste- 2
phen, and made great lamentation over him. But Saul 3
laid waste the church, entering into every house, and haling men and women committed them to prison.

They therefore that were 4
scattered abroad went about preaching the word. And Phi- 5
lip went down to the city of Samaria, and proclaimed unto them the Christ. And the 6
multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. [2]For *from* 7
many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. And there was much joy in 8
that city.

But there was a certain 9
man, Simon by name, which beforetime in the city used sorcery, and amazed the [3]people of Samaria, giving out that himself was some great one: 10
to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which is called

1 Or, *as the ordinance of angels* Gr. *unto ordinances of angels.*

2 Or, *For many of those which had unclean spirits that cried with a loud voice came forth*

3 Gr. *nation.*

The Gospel preached to many
a generation

Of the Victorian Era

"Thy silver perish with thee"

11 Great. And they gave heed to him, because that of long time he had amazed them
12 with his sorceries. But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and
13 women. And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great [1]miracles wrought, he was amazed.
14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them
15 Peter and John: who, when they were come down, prayed for them, that they might re-
16 ceive the Holy Ghost: for as yet he was fallen upon none of them: only they had been baptized into the name of the
17 Lord Jesus. Then laid they their hands on them, and they
18 received the Holy Ghost. Now when Simon saw that through the laying on of the apostles' hands the [2]Holy Ghost was given, he offered them money,
19 saying, Give me also this power, that on whomsoever I lay my hands, he may receive the
20 Holy Ghost. But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift
21 of God with money. Thou hast neither part nor lot in this [3]matter: for thy heart
22 is not right before God. Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee.
23 For I see that thou [4]art in the gall of bitterness and in
24 the bond of iniquity. And Simon answered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me.

[1] Gr. *powers.*

[2] Some ancient authorities omit *Holy.*

[3] Gr. *word.*

[4] Or, *wilt become gall* or, *a gall root) of bitterness and a bond of iniquity.*

They therefore, when they 25
had testified and spoken the
word of the Lord, returned to
Jerusalem, and preached the
gospel to many villages of the
Samaritans.

But an angel of the Lord 26
spake unto Philip, saying, A-
rise, and go [5]toward the south
unto the way that goeth down
from Jerusalem unto Gaza:
the same is desert. And he 27
arose and went: and behold,
a man of Ethiopia, a eunuch
of great authority under Can-
dace, queen of the Ethiopians,
who was over all her treasure,
who had come to Jerusalem
for to worship; and he was 28
returning and sitting in his
chariot, and was reading the
prophet Isaiah. And the Spi- 29
rit said unto Philip, Go near,
and join thyself to this cha-
riot. And Philip ran to him, 30
and heard him reading Isaiah
the prophet, and said, Under-
standest thou what thou read-
est? And he said, How can I, 31
except some one shall guide
me? And he besought Philip
to come up and sit with him.
Now the place of the scrip- 32
ture which he was reading was
this,

He was led as a sheep to
the slaughter;
And as a lamb before his
shearer is dumb,
So he openeth not his
mouth:
In his humiliation his judge- 33
ment was taken away:
His generation who shall
declare?
For his life is taken from
the earth.

And the eunuch answered 34
Philip, and said, I pray thee,
of whom speaketh the pro-
phet this? of himself, or of
some other? And Philip open- 35

[5] Or, *at noon*

ed his mouth, and beginning from this scripture, preached
36 unto him Jesus. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, *here is* water; what doth hinder me to
38 be baptized?[1] And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized
39 him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his
40 way rejoicing. But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

9 But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high
2 priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to
3 Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out
4 of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul,
5 why persecutest thou me? And he said, Who art thou, Lord? And he *said*, I am Jesus
6 whom thou persecutest: but rise, and enter into the city, and it shall be told thee what
7 thou must do. And the men that journeyed with him stood speechless, hearing the [2]voice,
8 but beholding no man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and

[1] Some ancient authorities insert, wholly or in part, ver. 37 *And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

[2] Or, *sound*

brought him into Damascus. And he was three days without sight, and did neither eat
9 nor drink.

Now there was a certain
10 disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I *am here*, Lord. And the Lord *said*
11 unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he
12 prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight.
13 But Ananias answered, Lord, I have heard from many of this man, how much evil he did to
14 thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that
15 call upon thy name. But the Lord said unto him, Go thy way: for he is a [3]chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for
16 I will shew him how many things he must suffer for my
17 name's sake. And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the
18 Holy Ghost. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and
19 was baptized; and he took food and was strengthened.

And he was certain days with the disciples which were at
20 Damascus. And straightway in the synagogues he proclaimed
21 Jesus, that he is the Son of God. And all that heard him

[3] Gr. *vessel of election.*

He is visited by Dreams.

The Inversion of Friends

and praises of Dreams.

Preached in the City

and raises Dorcas
(at Joppa)

Went from Jerusalem
to Tarsus

Peter raises Aeneas
(at Lydda)

Cornelius the Centurion

were amazed, and said, Is not this he that in Jerusalem made havock of them which called on this name? and he had come hither for this intent, that he might bring them bound before
22 the chief priests. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.
23 And when many days were fulfilled, the Jews took coun-
24 sel together to kill him: but their plot became known to Saul. And they watched the gates also day and night that
25 they might kill him: but his disciples took him by night, and let him down through the wall, lowering him in a basket.
26 And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a
27 disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus.
28 And he was with them going in and going out at Jerusalem,
29 preaching boldly in the name of the Lord: and he spake and disputed against the [1]Grecian Jews; but they went about to
30 kill him. And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.
31 So the church throughout all Judæa and Galilee and Samaria had peace, being [2]edified; and, walking [3]in the fear of the Lord and [3]in the comfort of the Holy Ghost, was multiplied.
32 And it came to pass, as Peter went throughout all parts, he came down also to the saints which dwelt at Lydda.

[1] Gr. *Hellenists.*

[2] Gr. *builded up.*

[3] Or, *by*

[4] That is, *Gazella.*

[5] Or, *cohort*

And there he found a certain 33
man named Æneas, which had kept his bed eight years; for he was palsied. And Peter said 34
unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose. And all that dwelt at 35
Lydda and in Sharon saw him, and they turned to the Lord.

Now there was at Joppa a 36
certain disciple named Tabitha, which by interpretation is called [4]Dorcas: this woman was full of good works and almsdeeds which she did. And 37
it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber. And as Lydda was 38
nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him, Delay not to come on unto us. And Peter 39
arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But 40
Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and 41
raised her up; and calling the saints and widows, he presented her alive. And it became 42
known throughout all Joppa: and many believed on the Lord. And it came to pass, that he 43
abode many days in Joppa with one Simon a tanner.

Now *there was* a certain **10**
man in Cæsarea, Cornelius by name, a centurion of the band called the Italian [5]band,

2 a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God
3 alway. He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cor-
4 nelius. And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before
5 God. And now send men to Joppa, and fetch one Simon,
6 who is surnamed Peter: he lodgeth with one Simon a tanner, whose house is by the sea
7 side. And when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited on him
8 continually; and having rehearsed all things unto them, he sent them to Joppa.
9 Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour:
10 and he became hungry, and desired to eat: but while they made ready, he fell into a
11 trance; and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four
12 corners upon the earth: wherein were all manner of four-footed beasts and creeping things of the earth and fowls
13 of the heaven. And there came a voice to him, Rise, Peter;
14 kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is com-
15 mon and unclean. And a voice *came* unto him again the second time, What God hath cleansed, make not thou com-
16 mon. And this was done thrice:

[1] Some ancient authorities read *he*.

and straightway the vessel was received up into heaven.
17 Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate,
18 and called and asked whether Simon, which was surnamed
19 Peter, were lodging there. And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek
20 thee. But arise, and get thee down, and go with them, nothing doubting: for I have
21 sent them. And Peter went down to the men, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?
22 And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned *of God* by a holy angel to send for thee into his house, and to
23 hear words from thee. So he called them in and lodged them.
And on the morrow he arose and went forth with them, and certain of the brethren from
24 Joppa accompanied him. And on the morrow [1] they entered into Cæsarea. And Cornelius was waiting for them, having called together his kinsmen
25 and his near friends. And when it came to pass that Peter entered, Cornelius met
26 him, and fell down at his feet, and worshipped him. But Peter raised him up, saying,
27 Stand up; I myself also am a man. And as he talked with him, he went in, and findeth
28 many come together: and he said unto them, Ye yourselves know [2] how that it is an unlawful thing for a man that is

[2] Or, *how unlawful it is for a man &c.*

Peter's Vision

Peter returns with them

who receive the Holy Spirit

and preaches [Cornelius
and his friends]

Peter justified his conduct
to the Jewish Christians

a Jew to join himself or come unto one of another nation; and *yet* unto me hath God shewed that I should not call any man common or unclean:
29 wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent ye sent for me.
30 And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me
31 in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of
32 God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon
33 a tanner, by the sea side. Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded
34 thee of the Lord. And Peter opened his mouth, and said,

Of a truth I perceive that God is no respecter of persons:
35 but in every nation he that feareth him, and worketh righteousness, is acceptable to him.
36 [1]The word which he sent unto the children of Israel, preaching [2]good tidings of peace by Jesus Christ (he is Lord of all)
37 —that saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached;
38 *even* Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for
39 God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him 40
God raised up the third day, and gave him to be made manifest, not to all the people, 41
but unto witnesses that were chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. And he charged us to 42
preach unto the people, and to testify that this is he which is ordained of God *to be* the Judge of quick and dead. To 43
him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

While Peter yet spake these 44
words, the Holy Ghost fell on all them which heard the word.
And they of the circumcision 45
which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they 46
heard them speak with tongues, and magnify God. Then answered Peter, Can any man 47
forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we? And he com- 48
manded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

Now the apostles and the 11
brethren that were in Judæa heard that the Gentiles also had received the word of God.
And when Peter was come up 2
to Jerusalem, they that were of the circumcision contended with him, saying, Thou went- 3
est in to men uncircumcised, and didst eat with them. But 4
Peter began, and expounded *the matter* unto them in order, saying, I was in the city of 5
Joppa praying: and in a trance

[1] Many ancient authorities read *He sent the word unto.*

[2] Or, *the gospel*

I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and
6 it came even unto me: upon the which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creeping things and fowls of
7 the heaven. And I heard also a voice saying unto me, Rise,
8 Peter; kill and eat. But I said, Not so, Lord: for nothing common or unclean hath ever
9 entered into my mouth. But a voice answered the second time out of heaven, What God hath cleansed, make not thou
10 common. And this was done thrice: and all were drawn up
11 again into heaven. And behold, forthwith three men stood before the house in which we were, having been sent from
12 Cæsarea unto me. And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered
13 into the man's house: and he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose sur-
14 name is Peter; who shall speak unto thee words, whereby thou shalt be saved, thou
15 and all thy house. And as I began to speak, the Holy Ghost fell on them, even as
16 on us at the beginning. And I remembered the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized [1]with
17 the Holy Ghost. If then God gave unto them the like gift as *he did* also unto us, when we believed on the Lord Jesus Christ, who was I, that I could
18 withstand God? And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

[1] Or, *in*

[2] Many ancient authorities read *Grecians Jews.*

[3] Some ancient authorities read *that they would cleave unto the purpose of their heart in the Lord.*

[4] Gr. *in.*

[5] Gr. *the inhabited earth.*

19 They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none
20 save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the [2]Greeks also,
21 preaching the Lord Jesus. And the hand of the Lord was with them: and a great number that believed turned unto the
22 Lord. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch:
23 who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, [3]that with purpose of heart they would cleave unto the Lord: for he was a
24 good man, and full of the Holy Ghost and of faith: and much people was added unto the
25 Lord. And he went forth to
26 Tarsus to seek for Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together [4]with the church, and taught much people; and that the disciples were called Christians first in Antioch.

27 Now in these days there came down prophets from Jerusalem unto Antioch. And
28 there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all [5]the world: which came to pass in the days of Claudius.
29 And the disciples, every man according to his ability, de-

Belgium are called
~~The Greeks became~~ Christians
at Antioch

The Disciples were called
by the name in mid-

Herod kills James
- is imprisons Peter

who is liberated by
~~the~~ an angel

Herod's terrible death.
2 The smitten Herod gives
up the ghost

termined to send [1]relief unto the brethren that dwelt in Ju-
30 dæa: which also they did, sending it to the elders by the hand of Barnabas and Saul.

12 Now about that time Herod the king put forth his hands to afflict certain of the church.
2 And he killed James the brother of John with the sword.
3 And when he saw that it pleased the Jews, he proceeded to seize Peter also. And *those* were the days of unleavened
4 bread. And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him
5 forth to the people. Peter therefore was kept in the prison: but prayer was made earnestly of the church unto
6 God for him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door
7 kept the prison. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from
8 his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about
9 thee, and follow me. And he went out, and followed; and he wist not that it was true which was done [2]by the angel, but thought he saw a vision.
10 And when they were past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him. And 11
when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered 12
the thing, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. And when he knocked at 13
the door of the gate, a maid came to answer, named Rhoda. And when she knew Peter's 14
voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate. And they said unto 15
her, Thou art mad. But she confidently affirmed that it was even so. And they said, 16
It is his angel. But Peter continued knocking: and when they had opened, they saw him, and were amazed. But 17
he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place. Now as soon as it was 18
day, there was no small stir among the soldiers, what was become of Peter. And when 19
Herod had sought for him, and found him not, he examined the guards, and commanded that they should be [3]put to death. And he went down from Judæa to Cæsarea, and tarried there.

Now he was highly displeased with them of Tyre and 20
Sidon: and they came with one accord to him, and, having made Blastus the king's

[1] Gr. *for ministry.*

[2] Or, *through*

[3] Gr. *led away to death.*

chamberlain their friend, they asked for peace, because their country was fed from the
21 king's country. And upon a set day Herod arrayed himself in royal apparel, and sat on the [1] throne, and made an ora-
22 tion unto them. And the people shouted, *saying*, The voice of a god, and not of a man.
23 And immediately an angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.
24 But the word of God grew and multiplied.
25 And Barnabas and Saul returned [2] from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

13 Now there were at Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch,
2 and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called
3 them. Then, when they had fasted and prayed and laid their hands on them, they sent them away.
4 So they, being sent forth by the Holy Ghost, went down to Seleucia; and from thence they
5 sailed to Cyprus. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as
6 their attendant. And when they had gone through the whole island unto Paphos, they found a certain [3] sorcerer, a false prophet, a Jew, whose name was Bar-Jesus;
7 which was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word
8 of God. But Elymas the [3] sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the pro-
9 consul from the faith. But Saul, who is also *called* Paul, filled with the Holy Ghost,
10 fastened his eyes on him, and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of
11 the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun [4] for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the
12 hand. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.
13 Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and
14 returned to Jerusalem. But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and
15 sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on.
16 And Paul stood up, and beckoning with the hand said,

Men of Israel, and ye that
17 fear God, hearken. The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth
18 out of it. And for about the time of forty years [5] suffered

[1] Or, *judgement-seat*

[2] Many ancient authorities read *to Jerusalem.*

[3] Gr. *Magus*: as in Matt. ii. 1, 7, 16.

[4] Or, *until*

[5] Many ancient authorities read *bare he them as a nursing-father in the wilderness.* See Deut. i. 31.

Barnabas and Saul take
with them John Mark

Church at Antioch
sends forth Barnabas & Saul

John Mark quits Paul
and his Company

In Cyprus Elymas made blind
and Sergius Paulus converted

Paul's Address (in the synagogue)
at Antioch in Pisidia

Shakespeare asks him to
[illegible] in the next act

he their manners in the wil-
19 derness. And when he had
destroyed seven nations in the
land of Canaan, he gave *them*
their land for an inheritance,
for about four hundred and
20 fifty years: and after these
things he gave *them* judges
until Samuel the prophet.
21 And afterward they asked for
a king: and God gave unto
them Saul the son of Kish,
a man of the tribe of Ben-
jamin, for the space of forty
22 years. And when he had re-
moved him, he raised up Da-
vid to be their king; to whom
also he bare witness, and
said, I have found David the
son of Jesse, a man after my
heart, who shall do all my
28 [1]will. Of this man's seed
hath God according to pro-
mise brought unto Israel a
24 Saviour, Jesus; when John had
first preached [2]before his com-
ing the baptism of repentance
to all the people of Israel.
25 And as John was fulfilling his
course, he said, What suppose
ye that I am? I am not *he*.
But behold, there cometh one
after me, the shoes of whose
feet I am not worthy to un-
26 loose. Brethren, children of
the stock of Abraham, and
those among you that fear
God, to us is the word of
27 this salvation sent forth. For
they that dwell in Jerusalem,
and their rulers, because they
knew him not, nor the voices
of the prophets which are
read every sabbath, fulfilled
them by condemning *him*.
28 And though they found no
cause of death *in him*, yet
asked they of Pilate that he
29 should be slain. And when
they had fulfilled all things
that were written of him, they
took him down from the tree,
and laid him in a tomb.
30 But God raised him from the

1 Gr. *wills.*

2 Gr. *before the face of his entering in.*

3 Or, *served his own generation by the counsel of God, fell on sleep*
Or, *served his own generation, fell on sleep by the counsel of God*

4 Or, *vanish away*

dead: and he was seen for 31
many days of them that came
up with him from Galilee to
Jerusalem, who are now his
witnesses unto the people.
And we bring you good tidings 32
of the promise made unto the
fathers, how that God hath 33
fulfilled the same unto our
children, in that he raised up
Jesus; as also it is written
in the second psalm, Thou art
my Son, this day have I be-
gotten thee. And as concern- 34
ing that he raised him up
from the dead, now no more
to return to corruption, he
hath spoken on this wise, I
will give you the holy and
sure *blessings* of David. Be- 35
cause he saith also in another
psalm, Thou wilt not give thy
Holy One to see corruption.
For David, after he had [3]in 36
his own generation served the
counsel of God, fell on sleep,
and was laid unto his fathers,
and saw corruption: but he 37
whom God raised up saw no
corruption. Be it known unto 38
you therefore, brethren, that
through this man is proclaimed
unto you remission of sins: and 39
by him every one that believ-
eth is justified from all things,
from which ye could not be
justified by the law of Moses.
Beware therefore, lest that 40
come upon *you*, which is spo-
ken in the prophets;

Behold, ye despisers, and 41
wonder, and [4]perish;
For I work a work in your
days,
A work which ye shall in
no wise believe, if one
declare it unto you.

And as they went out, they 42
besought that these words
might be spoken to them the
next sabbath. Now when the 43
synagogue broke up, many of
the Jews and of the devout
proselytes followed Paul and

Barnabas: who, speaking to them, urged them to continue in the grace of God.

44 And the next sabbath almost the whole city was gathered together to hear the
45 word of [1]God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and
46 [2]blasphemed. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the
47 Gentiles. For so hath the Lord commanded us, *saying*,

I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the uttermost part of the earth.

48 And as the Gentiles heard this, they were glad, and glorified the word of [1]God: and as many as were ordained to
49 eternal life believed. And the word of the Lord was spread abroad throughout all the re-
50 gion. But the Jews urged on the devout women of honourable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out
51 of their borders. But they shook off the dust of their feet against them, and came unto
52 Iconium. And the disciples were filled with joy and with the Holy Ghost.

14 And it came to pass in Iconium, that they entered
2 together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks believed. But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. Long time 3
therefore they tarried *there* speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done by their hands. But the mul- 4
titude of the city was divided; and part held with the Jews, and part with the apostles. And when there was made an 5
onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, and to stone them, they be- 6
came aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about: and there 7
they preached the gospel.

And at Lystra there sat a 8
certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. The same heard Paul 9
speaking: who, fastening his eyes upon him, and seeing that he had faith to be [3]made whole, said with a loud voice, 10
Stand upright on thy feet. And he leaped up and walked. And when the multitudes saw 11
what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they 12
called Barnabas, [4]Jupiter; and Paul, [5]Mercury, because he was the chief speaker. And 13
the priest of [4]Jupiter whose *temple* was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. But when the a- 14
postles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out and saying, Sirs, why do 15
ye these things? We also are men of like [6]passions with

[1] Many ancient authorities read *the Lord.*

[2] Or, *railed*

[3] Or, *saved*

[4] Gr. *Zeus.*

[5] Gr. *Hermes.*

[6] Or, *nature*

The Disciples rejoice
with Barnabas & Paul in
the Antioch

At Lystra the multitudes
would do sacrifice unto
them

In Iconium they
again oppose by the
Jews & Gentiles

The Delegations

Jews from Antioch ... Council
... since Paul ... stoned.
... Barnabas ... to Derbe.
... visit the churches and
... ordained ... Antioch of
Syria ... report

The Conference

Peter addressed

you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that in them is:
16 who in the generations gone by suffered all the nations to
17 walk in their own ways. And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food
18 and gladness. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.
19 But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was
20 dead. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to
21 Derbe. And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to An-
22 tioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the
23 kingdom of God. And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed.
24 And they passed through Pisidia, and came to Pamphylia.
25 And when they had spoken the word in Perga, they went
26 down to Attalia; and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. And when they were 27
come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a door of faith unto the Gentiles. And they 28
tarried no little time with the disciples.

And certain men came down 15
from Judæa and taught the brethren, *saying*, Except ye be circumcised after the custom of Moses, ye cannot be saved.
And when Paul and Barnabas 2
had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. They therefore, be- 3
ing brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were 4
come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them.
But there rose up certain of 5
the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

And the apostles and the 6
elders were gathered together to consider of this matter.
And when there had been 7
much questioning, Peter rose up, and said unto them,

Brethren, ye know how that
[1]a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, which 8
knoweth the heart, bare them

[1] Gr. *from early days.*

witness, giving them the Holy Ghost, even as he did unto
9 us; and he made no distinction between us and them, cleans-
10 ing their hearts by faith. Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor
11 we were able to bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.
12 And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them.
13 And after they had held their peace, James answered, saying,
Brethren, hearken unto me:
14 Symeon hath rehearsed how first God did visit the Gentiles, to take out of them a
15 people for his name. And to this agree the words of the prophets; as it is written,
16 After these things I will return,
And I will build again the tabernacle of David, which is fallen;
And I will build again the ruins thereof,
And I will set it up:
17 That the residue of men may seek after the Lord,
And all the Gentiles, upon whom my name is called,
18 Saith the Lord, [1]who maketh these things known from the beginning of the world.
19 Wherefore my judgement is, that we trouble not them which from among the Gen-
20 tiles turn to God; but that we [2]write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is
21 strangled, and from blood. For Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath.

[1] Or, *who doeth these things* which were *known*

[2] Or, *enjoin them*

[3] Some ancient authorities omit *which went out.*

[4] Or, *exhortation*

[5] Or, *comforted*

22 Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; *namely,* Judas called Barsabbas, and Silas, chief men among the brethren: and they
23 wrote *thus* by them, The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, greeting: Forasmuch as we have
24 heard that certain [3]which went out from us have troubled you with words, subverting your souls; to whom we gave no
25 commandment; it seemed good unto us, having come to one accord, to choose out men and send them unto you with our
26 beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord
27 Jesus Christ. We have sent therefore Judas and Silas, who themselves also shall tell you
28 the same things by word of mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater
29 burden than these necessary things; that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.
30 So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they
31 delivered the epistle. And when they had read it, they rejoiced for the [4]consolation.
32 And Judas and Silas, being themselves also prophets, [5]ex-

"Come over into Macedonia"

At Philippi. Lydia.

horted the brethren with many words, and confirmed them.
33 And after they had spent some time *there*, they were dismissed in peace from the brethren unto those that had sent them
35 forth.[1] But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.
36 And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they fare.
37 And Barnabas was minded to take with them John also, who
38 was called Mark. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the
39 work. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cy-
40 prus; but Paul chose Silas, and went forth, being commended by the brethren to the grace
41 of the Lord. And he went through Syria and Cilicia, confirming the churches.

16 And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but
2 his father was a Greek. The same was well reported of by the brethren that were at
3 Lystra and Iconium. Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that
4 his father was a Greek. And as they went on their way through the cities, they delivered them the decrees for to keep, which had been ordained of the apostles and elders that were at Jerusalem. So the 5
churches were strengthened in the faith, and increased in number daily.

And they went through the 6
region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia; and when they were 7
come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; and passing 8
by Mysia, they came down to Troas. And a vision appeared 9
to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. And 10
when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.

Setting sail therefore from 11
Troas, we made a straight course to Samothrace, and the day following to Neapolis; 12
and from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain days. And on the sab- 13
bath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come together. And a certain woman 14
named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things which were spoken by Paul. And when 15
she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord,

[1] Some ancient authorities insert, with variations, ver. 34 *But it seemed good unto Silas to abide there.*

come into my house, and abide *there*. And she constrained us.

16 And it came to pass, as we were going to the place of prayer, that a certain maid having [1] a spirit of divination met us, which brought her masters much gain by sooth-
17 saying. The same following after Paul and us cried out, saying, These men are [2] servants of the Most High God, which proclaim unto you [3] the
18 way of salvation. And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

19 But when her masters saw that the hope of their gain was [4] gone, they laid hold on Paul and Silas, and dragged them into the marketplace
20 before the rulers, and when they had brought them unto the [5] magistrates, they said, These men, being Jews, do
21 exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being
22 Romans. And the multitude rose up together against them: and the [5] magistrates rent their garments off them, and commanded to beat them
23 with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to
24 keep them safely: who, having received such a charge, cast them into the inner prison, and made their feet fast
25 in the stocks. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners
26 were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were
27 loosed. And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing
28 that the prisoners had escaped. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.
29 And he called for lights, and sprang in, and, trembling for fear, fell down before Paul
30 and Silas, and brought them out, and said, Sirs, what must
31 I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved,
32 thou and thy house. And they spake the word of [6] the Lord unto him, with all that were
33 in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and
34 all his, immediately. And he brought them up into his house, and set [7] meat before them, and rejoiced greatly, with all his house, [8] having believed in God.

35 But when it was day, the [5] magistrates sent the [9] serjeants,
36 saying, Let those men go. And the jailor reported the words to Paul, *saying*, The [5] magistrates have sent to let you go: now therefore come forth,
37 and go in peace. But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring us out.
38 And the [9] serjeants reported these words unto the [5] magistrates: and they feared, when they heard that they were

1 Gr. *a spirit, a Python.*

2 Gr. *bond-servants.*

3 Or, *a way*

4 Gr. *come out.*

5 Gr. *prætors.*

6 Some ancient authorities read *God.*

7 Gr. *a table.*

8 Or, *having believed God*

9 Gr. *lictors.*

The Maid with a Spirit of Divination

Paul and Silas imprisoned
The Jailor becomes a Believer

The Magistrates [illegible]

Romans; and they came and besought them; and when they had brought them out, they asked them to go away from the city. And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they [1] comforted them, and departed.

17 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his custom was, went in unto them, and for three [2] sabbath days reasoned with them from the scriptures, opening and alleging, that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, *said he*, I proclaim unto you, is the Christ. And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned [3] the world upside down are come hither also; whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus. And they troubled the multitude and the rulers of the city, when they heard these things. And when they had taken security from Jason and the rest, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berœa: who when they were come thither went into the synagogue of the Jews. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so. Many of them therefore believed; also of the Greek women of honourable estate, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berœa also, they came thither likewise, stirring up and troubling the multitudes. And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still. But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

Now while Paul waited for them at Athens, his spirit was provoked within him, as he beheld the city full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with them that met with him. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a setter forth of strange [4] gods: because he preached Jesus and the resurrection. And they took hold of him, and brought him [5] unto [6] the Areopagus, saying, May we know what this new teaching is, which is spoken by thee? For thou bringest certain strange

[1] Or, *exhorted*

[2] Or, *weeks*

[3] Gr. *the inhabited earth.*

[4] Gr. *demons.*

[5] Or, *before*

[6] Or, *the hill of Mars*

things to our ears: we would know therefore what these
21 things mean. (Now all the Athenians and the strangers sojourning there [1]spent their time in nothing else, but either to tell or to hear some new
22 thing.) And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are
23 somewhat [2]superstitious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, [3]TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I
24 forth unto you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in [4]temples made
25 with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all
26 things; and he made of one every nation of men for to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation;
27 that they should seek God, if haply they might feel after him, and find him, though he is not far from each one of
28 us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are
29 also his offspring. Being then the offspring of God, we ought not to think that [5]the Godhead is like unto gold, or silver, or stone, graven by art and device of man.
30 The times of ignorance therefore God overlooked; but now he [6]commandeth men that they should all everywhere
31 repent: inasmuch as he hath appointed a day, in the which he will judge [7]the world in righteousness [8]by [9]the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Now when they heard of 32
the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again. Thus 33
Paul went out from among them. But certain men clave 34
unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

After these things he de- 18
parted from Athens, and came to Corinth. And he 2
found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; and 3
because he was of the same trade, he abode with them, and they wrought; for by their trade they were tent-makers. And he reasoned in 4
the synagogue every sabbath, and [10]persuaded Jews and Greeks.

But when Silas and Timothy 5
came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ.
And when they opposed them- 6
selves, and [11]blasphemed, he shook out his raiment, and said unto them, Your blood *be* upon your own heads; I am clean: from henceforth I will go unto the Gentiles. And 7
he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose

[1] Or, *had leisure for nothing else*

[2] Or, *religious*

[3] Or, TO THE UNKNOWN GOD.

[4] Or, *sanctuaries*

[5] Or, *that which is divine*

[6] Some ancient authorities read *declareth to men.*

[7] Gr. *the inhabited earth.*

[8] Gr. *in.*

[9] Or, *a man*

[10] Gr. *sought to persuade.*

[11] Or, *railed*

is brought [illegible] Greece,

Apollos [at Ephesus and at Corinth]

Luke [in Assyria touching at Ephesus]

Paul and the Baptists' Disciples at Ephesus

house joined hard to the synagogue. And Crispus, the ruler of the synagogue, [1]believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. And the Lord said unto Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city. And he dwelt *there* a year and six months, teaching the word of God among them.

[1] Gr. *believed the Lord.*

[2] Or, *an eloquent man*

[3] Gr. *taught by word of mouth.*

[4] Or, *helped much through grace them which had believed*

they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgement-seat. And Gallio cared for none of these things.

18 And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila; having shorn his head in Cenchreæ: for he had a vow.

19 And they came to Ephesus, and he left them there: but he himself entered into the synagogue, and reasoned with the Jews. And when they asked him to abide a longer time, he consented not; but taking his leave of them, and saying, I will return again unto you, if God will, he set sail from Ephesus. And when he had landed at Cæsarea, he went up and saluted the church, and went down to Antioch. And having spent some time *there*, he departed, and went through the region of Galatia and Phrygia in order, stablishing all the disciples.

20 21 22 28

Now a certain Jew named Apollos, an Alexandrian by race, [2]a learned man, came to Ephesus; and he was mighty in the scriptures. This man had been [3]instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John: and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more carefully. And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he [4]helped them much which had believed through grace: for he powerfully confuted the Jews, [5]*and that* publicly, shewing by the scriptures that Jesus was the Christ.

24 25 26 27 28

[5] Or, *shewing publicly*

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples: and he said unto them, Did ye receive the Holy Ghost when ye believed? And they *said* unto him, Nay, we did not so much as hear whe-

19 2

ther [1]the Holy Ghost was
8 *given*. And he said, Into what
then were ye baptized? And
they said, Into John's bap-
4 tism. And Paul said, John
baptized with the baptism of
repentance, saying unto the
people, that they should be-
lieve on him which should
come after him, that is, on
5 Jesus. And when they heard
this, they were baptized into
the name of the Lord Jesus.
6 And when Paul had laid his
hands upon them, the Holy
Ghost came on them; and
they spake with tongues, and
7 prophesied. And they were in
all about twelve men.
8 And he entered into the sy-
nagogue, and spake boldly for
the space of three months,
reasoning and persuading *as*
to the things concerning the
9 kingdom of God. But when
some were hardened and dis-
obedient, speaking evil of the
Way before the multitude, he
departed from them, and se-
parated the disciples, reason-
ing daily in the school of Ty-
10 rannus. And this continued
for the space of two years; so
that all they which dwelt in
Asia heard the word of the
Lord, both Jews and Greeks.
11 And God wrought special [2]mi-
racles by the hands of Paul:
12 insomuch that unto the sick
were carried away from his
body handkerchiefs or aprons,
and the diseases departed
from them, and the evil spi-
13 rits went out. But certain
also of the strolling Jews, ex-
orcists, took upon them to
name over them which had
the evil spirits the name of
the Lord Jesus, saying, I ad-
jure you by Jesus whom Paul
14 preacheth. And there were
seven sons of one Sceva, a
Jew, a chief priest, which did
15 this. And the evil spirit an-

[1] Or, *there is a Holy Ghost*

[2] Gr. *powers.*

[3] Or, *recognise*

[4] Or, *magical*

swered and said unto them,
Jesus I [3]know, and Paul I
know; but who are ye? And 16
the man in whom the evil
spirit was leaped on them,
and mastered both of them,
and prevailed against them,
so that they fled out of that
house naked and wounded.
And this became known to 17
all, both Jews and Greeks,
that dwelt at Ephesus; and
fear fell upon them all, and
the name of the Lord Jesus was
magnified. Many also of them 18
that had believed came, confess-
ing, and declaring their deeds.
[illegible]
[illegible]
Asia for a while.
And about that time there 23
arose no small stir concerning
the Way. For a certain man 24
named Demetrius, a silver-
smith, which made silver
shrines of [5]Diana, brought no
little business unto the crafts-
men; whom he gathered to- 25
gether, with the workmen of
like occupation, and said, Sirs,
ye know that by this business
we have our wealth. And ye 26
see and hear, that not alone at
Ephesus, but almost through-
out all Asia, this Paul hath
persuaded and turned away

[5] Gr. *Artemis.*

in the school of
Tyrannus:
exorcists mastered,
magicians' worthless books

Paul's visit to Ephesus
and Rome

Demetrius
at Ephesus

Paul leaves for

Paul leaves for Greece
~~Returns to Paris~~
Owl is ret. from Tarrie
at Broad

much people, saying that they
be no gods, which are made
27 with hands: and not only is
there danger that this our
trade come into disrepute; but
also that the temple of the
great goddess [1]Diana be made
of no account, and that she
should even be deposed from
her magnificence, whom all
Asia and [2]the world worship-
28 peth. And when they heard
this, they were filled with
wrath, and cried out, saying,
Great *is* [1]Diana of the Ephe-
29 sians. And the city was filled
with the confusion: and they
rushed with one accord into
the theatre, having seized
Gaius and Aristarchus, men
of Macedonia, Paul's compa-
30 nions in travel. And when
Paul was minded to enter in
unto the people, the disciples
31 suffered him not. And cer-
tain also of the [3]chief officers
of Asia, being his friends, sent
unto him, and besought him
not to adventure himself into
32 the theatre. Some therefore
cried one thing, and some an-
other: for the assembly was
in confusion; and the more
part knew not wherefore they
33 were come together. [4]And
they brought Alexander out
of the multitude, the Jews
putting him forward. And
Alexander beckoned with the
hand, and would have made
a defence unto the people.
34 But when they perceived that
he was a Jew, all with one
voice about the space of two
hours cried out, Great *is*
35 [1]Diana of the Ephesians. And
when the townclerk had quiet-
ed the multitude, he saith, Ye
men of Ephesus, what man is
there who knoweth not how
that the city of the Ephesians
is temple-keeper of the great
[1]Diana, and of the *image* which
36 fell down from [5]Jupiter? See-
ing then that these things
cannot be gainsaid, ye ought
to be quiet, and to do nothing
rash. For ye have brought
hither these men, which are
neither robbers of temples nor
blasphemers of our goddess.
37 If therefore Demetrius, and
the craftsmen that are with
him, have a matter against
any man, [6]the courts are open,
and there are proconsuls: let
38 them accuse one another. But
39 if ye seek anything about
other matters, it shall be set-
tled in the regular assembly.
40 For indeed we are in danger
to be [7]accused concerning this
day's riot, there being no cause
for it: and as touching it we
shall not be able to give ac-
count of this concourse. And
41 when he had thus spoken, he
dismissed the assembly.

20 And after the uproar was
ceased, Paul having sent for
the disciples and exhorted
them, took leave of them, and
departed for to go into Mace-
2 donia. And when he had gone
through those parts, and had
given them much exhortation,
he came into Greece. And
3 when he had spent three
months *there*, and a plot was
laid against him by the Jews,
as he was about to set sail for
Syria, he determined to re-
turn through Macedonia. And
4 there accompanied him [8]as
far as Asia Sopater of Berœa,
the son of Pyrrhus; and of
the Thessalonians, Aristar-
chus and Secundus; and
Gaius of Derbe, and Timothy;
and of Asia, Tychicus and Tro-
phimus. But these [9]had gone
5 before, and were waiting for
us at Troas. And we sailed
6 away from Philippi after the
days of unleavened bread, and
came unto them to Troas in
five days; where we tarried
seven days.

1 Gr. *Artemis.*

2 Gr. *the inhabited earth.*

3 Gr. *Asiarchs.*

4 Or, *And some of the multitude instructed Alexander*

5 Or, *heaven*

6 Or, *court days are kept*

7 Or, *accused of riot concerning this day*

8 Many ancient authorities omit *as far as Asia.*

9 Many ancient authorities read *came, and were waiting.*

7 And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight.
8 And there were many lights in the upper chamber, where we were gathered together.
9 And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story,
10 and was taken up dead. And Paul went down, and fell on him, and embracing him said, Make ye no ado; for his life
11 is in him. And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he
12 departed. And they brought the lad alive, and were not a little comforted.
13 But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go [1]by land.
14 And when he met us at Assos, we took him in, and came to
15 Mitylene. And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and [2]the day after
16 we came to Miletus. For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.
17 And from Miletus he sent to Ephesus, and called to him the [3]elders of the church.
18 And when they were come to him, he said unto them,

[1] Or, *on foot*

[2] Many ancient authorities insert *having tarried at Trogyllium.*

[3] Or, *presbyters*

[4] Many ancient authorities omit *Christ.*

[5] Or, *in comparison of accomplishing my course*

[6] Or, *overseers*

[7] Many ancient authorities read *the Lord.*

[8] Gr. *acquired.*

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was
19 with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews: how that
20 I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to
21 house, testifying both to Jews and to Greeks repentance toward God, and faith toward
22 our Lord Jesus [4]Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall
23 befall me there: save that the Holy Ghost testifieth unto me in every city, saying that bonds
24 and afflictions abide me. But I hold not my life of any account, as dear unto myself, [5]so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And
25 now, behold, I know that ye all, among whom I went about preaching the kingdom, shall
26 see my face no more. Wherefore I testify unto you this day, that I am pure from the
27 blood of all men. For I shrank not from declaring unto you the whole counsel
28 of God. Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you [6]bishops, to feed the church of [7]God, which he [8]purchased with his
29 own blood. I know that after my departing grievous wolves shall enter in among you, not
30 sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore
31 watch ye, remembering that

Scatty grad restores
to life

Continued on [illegible]

Kid [illegible] Discourse
to the Lords of Splendid

Caesarea. Pontus.

by the space of three years I ceased not to admonish every one night and day with tears.
32 And now I commend you to [1]God, and to the word of his grace, which is able to build *you* up, and to give *you* the inheritance among all them
33 that are sanctified. I coveted no man's silver, or gold, or
34 apparel. Ye yourselves know that these hands ministered unto my necessities, and to
35 them that were with me. In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.
36 And when he had thus spoken, he kneeled down, and
37 prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed
38 him, sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

21 And when it came to pass that we were parted from them, and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and from thence
2 unto Patara: and having found a ship crossing over unto Phœnicia, we went a-
3 board, and set sail. And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre: for there the ship was to unlade her
4 burden. And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Je-
5 rusalem. And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city: and kneeling down on the beach, we prayed, and bade 6
each other farewell; and we went on board the ship, but they returned home again.
And when we had finish- 7
ed the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day. And on the morrow we de- 8
parted, and came unto Cæsarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him. Now this 9
man had four daughters, virgins, which did prophesy. And 10
as we tarried there [2]many days, there came down from Judæa a certain prophet, named Agabus. And coming 11
to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And 12
when we heard these things, both we and they of that place besought him not to go up to Jerusalem. Then Paul 13
answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when 14
he would not be persuaded, we ceased, saying, The will of the Lord be done.
And after these days we 15
[3]took up our baggage, and went up to Jerusalem. And 16
there went with us also *certain* of the disciples from Cæsarea, bringing *with them*

[1] Some ancient authorities read *the Lord.*

[2] Or, *some*

[3] Or, *made ready*

one Mnason of Cyprus, an early disciple, with whom we should lodge.
17 And when we were come to Jerusalem, the brethren re-
18 ceived us gladly. And the day following Paul went in with us unto James; and all
19 the elders were present. And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles by his
20 ministry. And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many [1] thousands there are among the Jews of them which have believed; and they are all zealous for
21 the law: and they have been informed concerning thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the
22 customs. What is it therefore? they will certainly hear
23 that thou art come. Do therefore this that we say to thee: We have four men which have
24 a vow on them; these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest
25 orderly, keeping the law. But as touching the Gentiles which have believed, we [2] wrote, giving judgement that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication.
26 Then Paul [3] took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

[1] Gr. *myriads.*

[2] Or, *enjoined* Many ancient authorities read *sent.*

[3] Or, *took the men the next day, and purifying himself &c.*

And when the seven days 27
were almost completed, the
Jews from Asia, when they saw
him in the temple, stirred up
all the multitude, and laid
hands on him, crying out, Men 28
of Israel, help: This is the man,
that teacheth all men every-
where against the people, and
the law, and this place: and
moreover he brought Greeks
also into the temple, and hath
defiled this holy place. For 29
they had before seen with him
in the city Trophimus the
Ephesian, whom they supposed
that Paul had brought into
the temple. And all the city 30
was moved, and the people
ran together: and they laid
hold on Paul, and dragged
him out of the temple: and
straightway the doors were
shut. And as they were seek- 31
ing to kill him, tidings came
up to the [4] chief captain of the
[5] band, that all Jerusalem was
in confusion. And forthwith 32
he took soldiers and centu-
rions, and ran down upon
them: and they, when they
saw the chief captain and the
soldiers, left off beating Paul.
Then the chief captain came 33
near, and laid hold on him,
and commanded him to be
bound with two chains; and
inquired who he was, and
what he had done. And some 34
shouted one thing, some an-
other, among the crowd: and
when he could not know the
certainty for the uproar, he
commanded him to be brought
into the castle. And when he 35
came upon the stairs, so it
was, that he was borne of the
soldiers for the violence of the
crowd; for the multitude of 36
the people followed after, cry-
ing, Away with him.
And as Paul was about to 37

[4] Or, *military tribune* Gr. *chiliarch*: and so throughout this book.

[5] Or, *cohort*

be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou
38 know Greek? Art thou not then the Egyptian, which before these days stirred up to sedition and led out into the wilderness the four thousand
39 men of the Assassins? But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto
40 the people. And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

22 Brethren and fathers, hear ye the defence which I now make unto you.

2 And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith,

3 I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this
4 day: and I persecuted this Way unto the death, binding and delivering into prisons
5 both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem in bonds, for to be punish-
6 ed. And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light
7 round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who 8
art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were 9
with me beheld indeed the light, but they heard not the voice of him that spake to me. And I said, What shall I do, 10
Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for 11
the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, 12
a devout man according to the law, well reported of by all the Jews that dwelt there, came unto me, and standing 13
by me said unto me, Brother Saul, receive thy sight. And in that very hour I [1]looked up on him. And he said, The 14
God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a 15
witness for him unto all men of what thou hast seen and heard. And now why tarriest 16
thou? arise, and be baptized, and wash away thy sins, calling on his name. And it came 17
to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw him 18
saying unto me, Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me. And I said, 19
Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood 20

1 Or, *received my sight* and looked *upon him*

of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that
21 slew him. And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.
22 And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that
23 he should live. And as they cried out, and threw off their garments, and cast dust into
24 the air, the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted
25 against him. And when they had tied him up [1]with the thongs, Paul said unto the centurion that stood by, Is it
1 Or. for lawful for you to scourge a man that is a Roman, and un-
26 condemned? And when the centurion heard it, he went to the chief captain, and told him, saying, What art thou about to do? for this man is
27 a Roman. And the chief captain came, and said unto him, Tell me, art thou a Roman?
28 And he said, Yea. And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am *a Roman* born.
29 They then which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.
30 But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

23 And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this day. 2 And the high priest Ananias commanded them that stood by him to smite him on the mouth. 3 Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law? 4 And they that stood by said, Revilest thou God's high priest? 5 And Paul said, I wist not, brethren, that he was high priest: for it is written, Thou shalt not speak evil of a ruler of thy people. 6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. 7 And when he had so said, there arose a dissension between the Pharisees and Sadducees: and the assembly was divided. 8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. 9 And there arose a great clamour: and some of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel? 10 And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

11 And the night following the

His Roman Citizenship
saves him from the Scourge

Which involves
Dissension

Next day he is brought before
the Sanhedrin

The Lord having confirmed
to Paul him he is
sent to Caesarea

Letter of Claudius Lysias
to Felix

Paul safely delivered to
Felix is kept in ward

Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they
13 had killed Paul. And they were more than forty which
14 made this conspiracy. And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing
15 until we have killed Paul. Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, or ever he come near, are
16 ready to slay him. But Paul's sister's son heard of their lying in wait, [1] and he came and entered into the castle, and
17 told Paul. And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath something to tell
18 him. So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath
19 something to say to thee. And the chief captain took him by the hand, and going aside asked him privately, What is that
20 thou hast to tell me? And he said, The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire somewhat more exactly con-
21 cerning him. Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee. So the chief cap- 22
tain let the young man go, charging him, Tell no man that thou hast signified these things to me. And he called 23
unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spear-
men two hundred, at the third hour of the night: and *he* 24
bade them provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor. And he wrote 25
a letter after this form:

Claudius Lysias unto the 26
most excellent governor Felix, greeting. This man was seized 27
by the Jews, and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having learn-
ed that he was a Roman. And 28
desiring to know the cause wherefore they accused him, [2] I brought him down unto their council: whom I found 29
to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And 30
when it was shewn to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee. [3]

So the soldiers, as it was 31
commanded them, took Paul, and brought him by night to Antipatris. But on the morrow 32
they left the horsemen to go with him, and returned to the castle: and they, when they 33
came to Cæsarea, and delivered the letter to the governor, presented Paul also before him. And when he had read 34

[1] Or, *having come in upon them, and he entered &c.*

[2] Some ancient authorities omit *I brought him down unto their council.*

[3] Many ancient authorities add *Farewell.*

it, he asked of what province he was; and when he understood that he was of Cilicia, I will hear thy cause, said he, when thine accusers also are come: and he commanded him to be kept in Herod's [1]palace.

24 And after five days the high priest Ananias came down with certain elders, and *with* an orator, one Tertullus; and they informed the governor against Paul. And when he was called, Tertullus began to accuse him, saying,

Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, we accept it in all ways and in all places, most excellent Felix, with all thankfulness. But, that I be not further tedious unto thee, I intreat thee to hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout [2]the world, and a ringleader of the sect of the Nazarenes: who moreover assayed to profane the temple: on whom also we laid hold: [3] from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof we accuse him. And the Jews also joined in the charge, affirming that these things were so.

And when the governor had beckoned unto him to speak, Paul answered,

Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully make my defence: seeing that thou canst take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem: and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. Neither can they prove to thee the things whereof they now accuse me. But this I confess unto thee, that after the Way which they call [4]a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets; having hope toward God, which these also themselves [5]look for, that there shall be a resurrection both of the just and unjust. Herein do I also exercise myself to have a conscience void of offence toward God and men alway. Now after [6]many years I came to bring alms to my nation, and offerings: [7]amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but *there were* certain Jews from Asia—who ought to have been here before thee, and to make accusation, if they had aught against me. Or else let these men themselves say what wrong-doing they found, when I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.

But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter. And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

But after certain days, Felix came with Drusilla, [8]his wife, which was a Jewess, and sent for Paul, and heard him con-

1 Gr. *Praetorium.*

2 Gr. *the inhabited earth.*

3 Some ancient authorities insert *and we would have judged him according to our law. 7 But the chief captain Lysias came, and with great violence took him away out of our hands,* 8 *commanding his accusers to come before thee.*

4 Or, *heresy*

5 Or, *accept*

6 Or, *some*

7 Or, *in presenting which*

8 Gr. *his own wife.*

is arraigned

accused by Tertullus

is commanded by Paul

makes his Defence

who is terrified by his preaching reasoning him in bonds

Festus his succession
is [illegible] the Case

Festus lays the case before
King Agrippa

Paul's hearing [illegible]
appeal to Caesar

cerning the faith in Christ
25 Jesus. And as he reasoned of
righteousness, and [1]temper-
ance, and the judgement to
come, Felix was terrified, and
answered, Go thy way for this
time; and when I have a con-
venient season, I will call thee
26 unto me. He hoped withal that
money would be given him of
Paul: wherefore also he sent
for him the oftener, and com-
27 muned with him. But when
two years were fulfilled, Felix
was succeeded by Porcius Fes-
tus; and desiring to gain fa-
vour with the Jews, Felix left
Paul in bonds.

25 Festus therefore, [2]having
come into the province, after
three days went up to Jeru-
2 salem from Cæsarea. And the
chief priests and the princi-
pal men of the Jews informed
him against Paul; and they
3 besought him, asking favour
against him, that he would
send for him [3]to Jerusalem;
laying wait to kill him on the
4 way. Howbeit Festus answer-
ed, that Paul was kept in
charge at Cæsarea, and that
he himself was about to de-
5 part *thither* shortly. Let them
therefore, saith he, which are
of power among you, go down
with me, and if there is any-
thing amiss in the man, let
them accuse him.
6 And when he had tarried
among them not more than
eight or ten days, he went
down unto Cæsarea; and on
the morrow he sat on the
judgement-seat, and command-
7 ed Paul to be brought. And
when he was come, the Jews
which had come down from
Jerusalem stood round about
him, bringing against him
many and grievous charges,
which they could not prove;
8 while Paul said in his defence, Neither against the law
of the Jews, nor against the
temple, nor against Cæsar, have
I sinned at all. But Festus, 9
desiring to gain favour with
the Jews, answered Paul, and
said, Wilt thou go up to Je-
rusalem, and there be judged
of these things before me? But 10
Paul said, I am standing be-
fore Cæsar's judgement-seat,
where I ought to be judged:
to the Jews have I done no
wrong, as thou also very well
knowest. If then I am a wrong- 11
doer, and have committed any-
thing worthy of death, I re-
fuse not to die: but if none
of those things is *true*, where-
of these accuse me, no man
can [3]give me up unto them.
I appeal unto Cæsar. Then 12
Festus, when he had conferred
with the council, answered,
Thou hast appealed unto Cæ-
sar: unto Cæsar shalt thou
go.
Now when certain days were 13
passed, Agrippa the king and
Bernice arrived at Cæsarea,
[4]and saluted Festus. And 14
as they tarried there many
days, Festus laid Paul's case
before the king, saying, There
is a certain man left a prisoner
by Felix: about whom, when 15
I was at Jerusalem, the chief
priests and the elders of the
Jews informed *me*, asking for
sentence against him. To whom 16
I answered, that it is not the
custom of the Romans to give
up any man, before that the
accused have the accusers face
to face, and have had oppor-
tunity to make his defence
concerning the matter laid a-
gainst him. When therefore 17
they were come together here,
I made no delay, but on the
next day sat down on the judge-
ment-seat, and commanded
the man to be brought. Con- 18
cerning whom, when the ac-
cusers stood up, they brought

1 Or, *self-control*

2 Or, *having entered upon his province*

3 Gr. *grant me by favour* and so in ver. 16.

4 Or, *having saluted*

no charge of such evil things
19 as I supposed; but had certain
questions against him of their
own [1]religion, and of one Je-
sus, who was dead, whom Paul
20 affirmed to be alive. And I,
being perplexed how to in-
quire concerning these things,
asked whether he would go to
Jerusalem, and there be judged
21 of these matters. But when
Paul had appealed to be kept
for the decision of [2]the em-
peror, I commanded him to
be kept till I should send him
22 to Cæsar. And Agrippa *said*
unto Festus, I also [3]could wish
to hear the man myself. To-
morrow, saith he, thou shalt
hear him.
23 So on the morrow, when
Agrippa was come, and Ber-
nice, with great pomp, and
they were entered into the
place of hearing, with the
chief captains, and the prin-
cipal men of the city, at the
command of Festus Paul was
24 brought in. And Festus saith,
King Agrippa, and all men
which are here present with
us, ye behold this man, about
whom all the multitude of the
Jews made suit to me, both
at Jerusalem and here, crying
that he ought not to live any
25 longer. But I found that he
had committed nothing worthy
of death: and as he himself
appealed to [2]the emperor I
26 determined to send him. Of
whom I have no certain thing
to write unto my lord. Where-
fore I have brought him forth
before you, and specially be-
fore thee, king Agrippa, that,
after examination had, I may
27 have somewhat to write. For
it seemeth to me unreason-
able, in sending a prisoner, not
withal to signify the charges
against him.

26 And Agrippa said unto
Paul, Thou art permitted to
speak for thyself. Then Paul
stretched forth his hand, and
made his defence:

I think myself happy, king 2
Agrippa, that I am to make
my defence before thee this
day touching all the things
whereof I am accused by the
Jews: [4]especially because thou 3
art expert in all customs and
questions which are among
the Jews: wherefore I beseech
thee to hear me patiently. My 4
manner of life then from my
youth up, which was from the
beginning among mine own
nation, and at Jerusalem, know
all the Jews; having knowledge 5
of me from the first, if they
be willing to testify, how that
after the straitest sect of our
religion I lived a Pharisee.
And now I stand *here* to be 6
judged for the hope of the
promise made of God unto our
fathers; unto which *promise* 7
our twelve tribes, earnestly
serving *God* night and day,
hope to attain. And concern-
ing this hope I am accused
by the Jews, O king! Why is 8
it judged incredible with you,
if God doth raise the dead?
I verily thought with myself, 9
that I ought to do many things
contrary to the name of Jesus
of Nazareth. And this I also 10
did in Jerusalem: and I both
shut up many of the saints in
prisons, having received au-
thority from the chief priests,
and when they were put to
death, I gave my vote against
them. And punishing them 11
oftentimes in all the syna-
gogues, I strove to make them
blaspheme; and being exceed-
ingly mad against them, I per-
secuted them even unto foreign
cities. [5]Whereupon as I jour- 12
neyed to Damascus with the
authority and commission of
the chief priests, at midday, O 13
king, I saw on the way a light

1 Or, *superstition*

2 Gr. *the Augustus.*

3 Or, *was wishing*

4 Or, *because thou art especially expert*

5 Or, *On which errand*

who directs them him

and bids him [illegible]

Finds finds him . . . .

Paul might have been set
at liberty but for his appeal

Paul finds him . . . Paley

from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against [1]the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things [2]wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, [3]that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of [4]repentance. For this cause the Jews seized me in the temple, and assayed to kill me. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; [5]how that the Christ [6]must suffer, *and* [5]how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

1 Gr. *goads.*

2 Many ancient authorities read *which thou hast seen.*

3 Or, *to turn them*

4 Or, *their repentance*

5 Or, *if* Or, *whether*

6 Or, *is subject to suffering*

7 Or, *cohort*

And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness. But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa *said* unto Paul, With but little persuasion thou wouldest fain make me a Christian. And Paul *said*, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

And the king rose up, and the governor, and Bernice, and they that sat with them: and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

27 And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan [7]band. And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon: and Julius treated

Paul kindly, and gave him leave to go unto his friends
4 and [1]refresh himself. And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were con-
5 trary. And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, *a city* of Ly-
6 cia. And there the centurion found a ship of Alexandria sailing for Italy; and he put
7 us therein. And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not [2]further suffering us, we sailed under the lee of Crete, over
8 against Salmone; and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.
9 And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul ad-
10 monished them, and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our
11 lives. But the centurion gave more heed to the master and to the owner of the ship, than to those things which
12 were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phœnix, and winter *there*; *which is* a haven of Crete, looking [3]north-east and south-east.
13 And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore.
14 But after no long time there beat down from it a tempestuous wind, which is called Eura-

1 Gr. *receive attention.*

2 Or, *suffering us to get there*

3 Gr. *down the south-west wind and down the north-west wind.*

4 Many ancient authorities read *Clauda.*

5 Or, *furniture*

quilo: and when the ship was 15
caught, and could not face the wind, we gave way *to it*, and were driven. And running 16
under the lee of a small island called [4]Cauda, we were able, with difficulty, to secure the
boat: and when they had hoist- 17
ed it up, they used helps, undergirding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. And 18
as we laboured exceedingly with the storm, the next day they began to throw *the freight* overboard; and the third day 19
they cast out with their own hands the [5]tackling of the ship. And when neither sun nor stars 20
shone upon *us* for many days, and no small tempest lay on *us*, all hope that we should be saved was now taken away.
And when they had been long 21
without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. And now I exhort you to 22
be of good cheer: for there shall be no loss of life among you, but *only* of the ship. For 23
there stood by me this night an angel of the God whose I
am, whom also I serve, saying, 24
Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee. Wherefore, sirs, be of good 25
cheer: for I believe God, that it shall be even so as it hath been spoken unto me. How- 26
beit we must be cast upon a certain island.
But when the fourteenth 27
night was come, as we were driven to and fro in the *sea of* Adria, about midnight the sailors surmised that they were drawing near to some country;

Paul
Kindness shewed to
illness by a Visit

28 and they sounded, and found twenty fathoms: and after a little space, they sounded again, and found fifteen fa-
29 thoms. And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern,
30 and [1]wished for the day. And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under colour as though they would lay out anchors from
31 the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.
32 Then the soldiers cut away the ropes of the boat, and let
33 her fall off. And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken
34 nothing. Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you.
35 And when he had said this, and had taken bread, he gave thanks to God in the presence of all: and he brake it, and
36 began to eat. Then were they all of good cheer, and them-
37 selves also took food. And we were in all in the ship [2]two hundred threescore and six-
38 teen souls. And when they had eaten enough, they lightened the ship, throwing out
39 the wheat into the sea. And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could [3]drive the
40 ship upon it. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. But light-
41 ing upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence *of the waves*. And the soldiers' coun-
42 sel was to kill the prisoners, lest any *of them* should swim out, and escape. But the cen-
43 turion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves overboard, and
44 get first to the land: and the rest, some on planks, and some on *other* things from the ship. And so it came to pass, that they all escaped safe to the land.

28 And when we were escaped, then we knew that the island was called [4]Melita.
2 And the barbarians shewed us no common kindness: for they kindled a fire, and received us all, because of the present
3 rain, and because of the cold. But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out [5]by reason of the heat, and fastened on his hand.
4 And when the barbarians saw the beast hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered
5 to live. Howbeit he shook off the beast into the fire, and took no harm. But they ex-
6 pected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god.
7 Now in the neighbourhood of that place were lands be-

1 Or, *prayed*

2 Some ancient authorities read *about threescore and sixteen souls.*

3 Some ancient authorities read *bring the ship safe to shore.*

4 Some ancient authorities read *Melitene.*

5 Or, *from the heat*

longing to the chief man of the island, named Publius; who received us, and entertained us three days courteously. 8 And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him. 9 And when this was done, the rest also which had diseases in the island came, and were cured: who also honoured us with many honours; and when we sailed, they put on board such things as we needed. 10 11 And after three months we set sail in a ship of Alexandria, which had wintered in the island, whose sign was [1]The Twin Brothers. 12 13 And touching at Syracuse, we tarried there three days. And from thence we [2]made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli: 14 where we found brethren, and were intreated to tarry with them seven days: and so we came to Rome. 15 And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked God, and took courage. 16 And when we entered into Rome, [3]Paul was suffered to abide by himself with the soldier that guarded him. 17 And it came to pass, that after three days he called together [4]those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans: who, when they had examined me, desired to set me at liberty, because there was no cause of death in me. 18 19 But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of. 20 For this cause therefore did I [5]intreat you to see and to speak with *me*: for because of the hope of Israel I am bound with this chain. 21 And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. 22 But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

23 And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. 24 And some believed the things which were spoken, and some disbelieved. 25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost [6]by Isaiah the prophet unto your fathers,

26 saying,

Go thou unto this people, and say,
By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
27 For this people's heart is waxed gross,

1 Gr. *Dioscuri.*

2 Some ancient authorities read *cast loose.*

3 Some ancient authorities insert *the centurion delivered the prisoners to the captain of the prætorian guard: but.*

4 Or, *those that were of the Jews first*

5 Or, *call for you, to see and to speak with you*

6 Or, *through*

The Voyage of Samuel
Taylor Prince in Rome

Admiralty Room
appointment

Paul Jones to Chevalier
Chief Justice

Preaches in Rome two
whole years

(illegible)
Salutation
to the Pope & Cardinals?

Introduction
Bookcase and
Wine

And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

28 Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.[1]

[1] Some ancient authorities insert ver. 29 *And when he had said these words, the Jews departed, having much disputing among themselves.*

30 And he abode two whole years in his own hired dwelling, and received all that went in unto him, 31 preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

THE EPISTLE OF PAUL THE APOSTLE TO THE

ROMANS.

1 PAUL, a [1]servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of 2 God, which he promised afore [2]by his prophets in the holy 3 scriptures, concerning his Son, who was born of the seed of David according to the flesh, 4 who was [3]declared *to be* the Son of God [4]with power, according to the spirit of holiness, by the resurrection of the dead; *even* Jesus Christ 5 our Lord, through whom we received grace and apostleship, unto obedience [5]of faith among all the nations, for his 6 name's sake: among whom are ye also, called *to be* Jesus 7 Christ's: to all that are in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, [6]that your faith is proclaimed throughout the whole 9 world. For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers making request, if by 10 any means now at length I may be prospered [7]by the will of God to come unto you. For I long to see you, that 11 I may impart unto you some spiritual gift, to the end ye may be established; that is, 12 that I with you may be comforted in you, each of us by the other's faith, both yours and mine. And I would not 13 have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles. I am debtor both 14 to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in 15 me is, I am ready to preach the gospel to you also that are in Rome. For I am not 16 ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For there- 17

[1] Gr. *bond-servant.*

[2] Or, *through*

[3] Gr. *determined.*

[4] Or, *in*

[5] Or, *to the faith*

[6] Or, *because*

[7] Gr. *in.*

in is revealed a righteousness of God [1] by faith unto faith: as it is written, But the righteous shall live [1] by faith.

18 For [2] the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who [3] hold down the truth in unright-
19 eousness; because that which may be known of God is manifest in them; for God ma-
20 nifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity; [4] that they may be without excuse:
21 because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was
22 darkened. Professing themselves to be wise, they became
23 fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things.

24 Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonoured
25 among themselves: for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed [5] for ever. Amen.

26 For this cause God gave them up unto [6] vile passions: for their women changed the natural use into that which
27 is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due.

28 And even as they [7] refused to have God in *their* knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all un-
29 righteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit,
30 malignity; whisperers, backbiters, [8] hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient
31 to parents, without understanding, covenant-breakers, without natural affection, un-
32 merciful: who, knowing the ordinance of God, that they which practise such things are worthy of death, not only do the same, but also consent with them that practise them.

2 Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest [9] another, thou condemnest thyself; for thou that judgest dost practise the
2 same things. [10] And we know that the judgement of God is according to truth against them that practise such things.
3 And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt es-
4 cape the judgement of God? Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repent-
5 ance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgement of
6 God; who will render to every
7 man according to his works: to them that by patience in well-doing seek for glory and honour and incorruption, eternal life:

1 Gr. *from.*

2 Or, *a wrath*

3 Or, *hold the truth*

4 Or, *so that they are*

5 Gr. *unto the ages.*

6 Gr. *passions of dishonour.*

7 Gr. *did not approve.*

8 Or, *haters of God*

9 Gr. *the other.*

10 Many ancient authorities read *For.*

of their greater Advantages
under their guilt the greater

Superiority in Privilege
increasing

8 but unto them that are factious, and obey not the truth,
but obey unrighteousness, *shall*
9 *be* wrath and indignation, tribulation and anguish, upon
every soul of man that worketh
evil, of the Jew first, and also
10 of the Greek; but glory and honour and peace to every man
that worketh good, to the Jew
11 first, and also to the Greek: for
there is no respect of persons
12 with God. For as many as
have sinned without law shall
also perish without law: and
as many as have sinned under
law shall be judged by law;
13 for not the hearers of a law
are [1] just before God, but the
doers of a law shall be [2] justi-
14 fied: for when Gentiles which
have no law do by nature the
things of the law, these, having no law, are a law unto
15 themselves; in that they shew
the work of the law written in
their hearts, their conscience
bearing witness therewith, and
their [3] thoughts one with another accusing or else excusing
16 *them*; in the day when God
[4] shall judge the secrets of men,
according to my gospel, by Jesus Christ.
17 But if thou bearest the name
of a Jew, and restest upon [5] the
18 law, and gloriest in God, and
knowest [6] his will, and [7] approvest the things that are excellent, being instructed out of
19 the law, and art confident that
thou thyself art a guide of the
blind, a light of them that are
20 in darkness, [8] a corrector of
the foolish, a teacher of babes,
having in the law the form of
knowledge and of the truth;
21 thou therefore that teachest
another, teachest thou not
thyself? thou that preachest
a man should not steal, dost
22 thou steal? thou that sayest
a man should not commit
adultery, dost thou commit
adultery? thou that abhorrest idols, dost thou [9] rob temples? thou who gloriest in 23
[5] the law, through thy transgression of the law dishonourest thou God? For the name 24
of God is blasphemed among
the Gentiles because of you,
even as it is written. For 25
circumcision indeed profiteth,
if thou be a doer of the law:
but if thou be a transgressor
of the law, thy circumcision
is become uncircumcision. If 26
therefore the uncircumcision
keep the ordinances of the
law, shall not his uncircumcision be reckoned for circumcision? and shall not the 27
uncircumcision which is by
nature, if it fulfil the law,
judge thee, who with the letter and circumcision art a
transgressor of the law? For 28
he is not a Jew, which is one
outwardly; neither is that circumcision, which is outward
in the flesh: but he is a Jew, 29
which is one inwardly; and
circumcision is that of the
heart, in the spirit, not in the
letter; whose praise is not of
men, but of God.
What advantage then hath 3
the Jew? or what is the profit
of circumcision? Much every 2
way: first of all, that they
were intrusted with the oracles of God. For what if some 3
were without faith? shall their
want of faith make of none
effect the faithfulness of God?
[10] God forbid: yea, let God be 4
found true, but every man a
liar; as it is written,
That thou mightest be justified in thy words,
And mightest prevail when
thou comest into judgement.
But if our unrighteousness 5
commendeth the righteousness of God, what shall we
say? Is God unrighteous who

[1] Or, *righteous*
[2] Or, *accounted righteous*
[3] Or, *reasonings*
[4] Or, *judgeth*
[5] Or, *a law*
[6] Or, *the Will*
[7] Or, *provest the things that differ*
[8] Or, *an instructor*
[9] Or, *commit sacrilege*
[10] Gr. *Be it not so*: and so elsewhere.

visiteth with wrath? (I speak
6 after the manner of men.) God
forbid: for then how shall God
7 judge the world? [1] But if the
truth of God through my lie
abounded unto his glory, why
am I also still judged as a
8 sinner? and why not (as we
be slanderously reported, and
as some affirm that we say),
Let us do evil, that good may
come? whose condemnation
is just.
9 What then? [2] are we in
worse case than they? No, in
no wise: for we before laid to
the charge both of Jews and
Greeks, that they are all un-
10 der sin; as it is written,
There is none righteous, no,
not one;
11 There is none that under-
standeth,
There is none that seeketh
after God;
12 They have all turned aside,
they are together become
unprofitable;
There is none that doeth
good, no, not so much as
one:
13 Their throat is an open
sepulchre;
With their tongues they
have used deceit:
The poison of asps is under
their lips:
14 Whose mouth is full of
cursing and bitterness:
15 Their feet are swift to shed
blood;
16 Destruction and misery are
in their ways;
17 And the way of peace have
they not known:
18 There is no fear of God
before their eyes.
19 Now we know that what
things soever the law saith, it
speaketh to them that are
under the law; that every
mouth may be stopped, and
all the world may be brought
under the judgement of God:

[1] Many ancient authorities read *For.*

[2] Or, *do we excuse ourselves?*

[3] Gr. *out of.*

[4] Or, *works of law*

[5] Or, *accounted righteous*

[6] Or, *through law*

[7] Or, *of*

[8] Some ancient authorities add *and upon all.*

[9] Or, *purposed*

[10] Or, *to be propitiatory*

[11] Or, *faith in his blood*

[12] See ch. ii. 13, margin.

[13] Gr. *is of faith.*

[14] Many ancient authorities read *For we reckon.*

[15] Or, *through the faith*

[16] Or, *law*

[17] Some ancient authorities read *of Abraham, our forefather according to the flesh?*

because [3] by [4] the works of the 20
law shall no flesh be [5] justi-
fied in his sight: for [6] through
the law *cometh* the knowledge
of sin. But now apart from 21
the law a righteousness of God
hath been manifested, being
witnessed by the law and the
prophets; even the righteous- 22
ness of God through faith [7] in
Jesus Christ unto all [8] them
that believe; for there is no
distinction; for all have sin- 23
ned, and fall short of the glory
of God; being justified freely 24
by his grace through the re-
demption that is in Christ
Jesus: whom God [9] set forth 25
[10] *to be* a propitiation, through
[11] faith, by his blood, to shew
his righteousness, because of
the passing over of the sins
done aforetime, in the for-
bearance of God; for the 26
shewing, *I say*, of his right-
eousness at this present sea-
son: that he might himself
be [12] just, and the [12] justifier of
him that [13] hath faith [7] in Jesus.
Where then is the glorying? 27
It is excluded. By what man-
ner of law? of works? Nay:
but by a law of faith. [14] We 28
reckon therefore that a man
is justified by faith apart from
[4] the works of the law. Or is 29
God *the God* of Jews only? is
he not *the God* of Gentiles
also? Yea, of Gentiles also: 30
if so be that God is one, and
he shall justify the circumci-
sion [3] by faith, and the uncir-
cumcision [15] through faith. Do 31
we then make [16] the law of
none effect [15] through faith?
God forbid: nay, we establish
[16] the law.

What then shall we say **4**
[17] that Abraham, our forefa-
ther according to the flesh,
hath found? For if Abraham 2
was justified [3] by works, he hath
whereof to glory; but not to-
ward God. For what saith the 3

Jews and Gentiles
alike in need as the
Scriptures testify

The Divine method of
redeem

Exemplified in the Cases of
David and Abraham

The blessed Assurance
of the justified

scripture? And Abraham believed God, and it was reckoned unto him for righteous-
4 ness. Now to him that worketh, the reward is not reckoned as of grace, but as of
5 debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteous-
6 ness. Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from
7 works, *saying*,

Blessed are they whose iniquities are forgiven,
And whose sins are covered.
8 Blessed is the man to whom the Lord will not reckon sin.

9 Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was reck-
10 oned for righteousness. How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircum-
11 cision: and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be
12 reckoned unto them; and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he
13 had in uncircumcision. For not [1] through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through the
14 righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise is made of none
15 effect: for the law worketh wrath; but where there is no law, neither is there transgression. For this cause *it is*
16 of faith, that *it may be* according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the
17 father of us all (as it is written, A father of many nations have I made thee) before him whom he believed, *even* God, who quickeneth the dead, and calleth the things that are not, as though they were.
18 Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy
19 seed be. And without being weakened in faith he considered his own body [2] now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb:
20 yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to
21 God, and being fully assured that, what he had promised, he was able also to perform.
22 Wherefore also it was reckoned unto him for righteous-
23 ness. Now it was not written for his sake alone, that it
24 was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus
25 our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification.

5 Being therefore justified [3] by faith, [4] let us have peace with
2 God through our Lord Jesus Christ; through whom also

[1] Or, *through law*

[2] Many ancient authorities omit *now*.

[3] Gr. *out of*.

[4] Some authorities read *we have*.

we have had our access [1] by faith into this grace wherein we stand; and [2] let us [3] rejoice in hope of the glory of God. 3 And not only so, but [4] let us also [3] rejoice in our tribulations: knowing that tribulation worketh patience; 4 and patience, probation; and pro- 5 bation, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the [5] Holy Ghost which was 6 given unto us. For while we were yet weak, in due season Christ died for the ungodly. 7 For scarcely for a righteous man will one die: for peradventure for [6] the good man some one would even dare to 8 die. But God commendeth his own love toward us, in that, while we were yet sinners, 9 Christ died for us. Much more then, being now justified [7] by his blood, shall we be saved from the wrath *of God* through 10 him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved [7] by 11 his life; and not only so, [8] but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

12 Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all 13 men, for that all sinned:—for until the law sin was in the world: but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure 15 of him that was to come. But not as the trespass, so also *is* the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. 16 And not as through one that sinned, *so* is the gift: for the judgement *came* of one unto condemnation, but the free gift *came* of many trespasses unto [9] justification. 17 For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and [10] of the gift of righteousness reign in life through the one, *even* Jesus Christ. 18 So then as through one trespass *the judgement came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men to justification of life. 19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. 20 And [11] the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: 21 that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

6 What shall we say then? Shall we continue in sin, that 2 grace may abound? God forbid. We who died to sin, how shall we any longer live therein? 3 Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

1 Some ancient authorities omit *by faith*.

2 Or, *we rejoice*

3 Gr. *glory*.

4 Or, *we also rejoice*

5 Or, *Holy Spirit*: and so throughout this book.

6 Or, *that which is good*

7 Gr. *in*.

8 Gr. *but also glorying*.

9 Gr. *an act of righteousness*.

10 Some ancient authorities omit *of the gift*.

11 Or, *law*

Adam and Christ
contrasted

Living to God we are dead
to the Law

Grace triumphs over
Law

Sin's limit Death
the wages not Life

5 For if we have become [1]united with *him* by the likeness of his death, we shall be also *by the likeness* of his resurrec-
6 tion; knowing this, that our old man was crucified with *him*, that the body of sin might be done away, that so we should no longer be in
7 bondage to sin; for he that hath died is justified from sin.
8 But if we died with Christ, we believe that we shall also
9 live with him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over
10 him. For [2]the death that he died, he died unto sin [3]once: but [2]the life that he liveth,
11 he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.
12 Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof:
13 neither present your members unto sin *as* [4]instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members *as* [4]instruments of right-
14 eousness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace.
15 What then? shall we sin, because we are not under law, but under grace? God
16 forbid. Know ye not, that to whom ye present yourselves *as* [5]servants unto obedience, his [5]servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteous-
17 ness? But thanks be to God, [6]that, whereas ye were [5]servants of sin, ye became obedient from the heart to that
18 [7]form of teaching whereunto ye were delivered; and being made free from sin, ye became
19 [5]servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members *as* servants to uncleanness and to iniquity unto iniquity, even so now present your members *as* servants to righteousness unto
20 sanctification. For when ye were [5]servants of sin, ye were
21 free in regard of righteousness. What fruit then had ye at that time in the things whereof ye are now ashamed?
22 for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and
23 the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

7 Or are ye ignorant, brethren (for I speak to men that know [8]the law), how that the law hath dominion over a
2 man for so long time as he liveth? For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die,
3 she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she
4 be joined to another man. Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, *even* to him who was raised from the dead, that we might bring forth fruit unto God. For when we were in
5 the flesh, the [9]sinful passions, which were through the law, wrought in our members to bring forth fruit unto death.
6 But now we have been dis-

1 Or, *united with the likeness . . . with* the likeness
2 Or, *in that*
3 Gr. *once for all.*
4 Or, *weapons*
5 Gr. *bond-servants.*
6 Or, *that ye were . . . but ye became*
7 Or, *pattern*
8 Or, *law*
9 Gr. *passions of sins.*

charged from the law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through [1]the law: for I had not known [2]coveting, except the law had said, Thou
8 shalt not [2]covet: but sin, finding occasion, wrought in me through the commandment all manner of [2]coveting: for apart from [1]the law sin *is* dead.
9 And I was alive apart from [1]the law once: but when the commandment came, sin re-
10 vived, and I died; and the commandment, which *was* unto life, this I found *to be* unto
11 death: for sin, finding occasion, through the commandment beguiled me, and through
12 it slew me. So that the law is holy, and the commandment holy, and righteous, and
13 good. Did then that which is good become death unto me? God forbid. But sin, that it might be shewn to be sin, by working death to me through that which is good;—that through the commandment sin might become ex-
14 ceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin.
15 For that which I [3]do I know not: for not what I would, that do I practise; but what I
16 hate, that I do. But if what I would not, that I do, I consent unto the law that it is
17 good. So now it is no more I that [3]do it, but sin which
18 dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to [3]do that which is good *is*
19 not. For the good which I would I do not: but the evil

1 Or, *law*

2 Or, *lust*

3 Gr. *work.*

4 Or, *in regard of the law*

5 Gr. *with.*

6 Gr. *in.* Many ancient authorities read *to.*

7 Or, *this body of death*

8 Many ancient authorities read *But thanks be to God.*

9 Or, *wherein*

10 Gr. *flesh of sin.*

11 Or, *and for sin*

12 Or, *requirement*

which I would not, that I
practise. But if what I would 20
not, that I do, it is no more I
that [3]do it, but sin which
dwelleth in me. I find then 21
[4]the law, that, to me who
would do good, evil is present.
For I delight [5]in the law of 22
God after the inward man:
but I see a different law in my 23
members, warring against the
law of my mind, and bringing
me into captivity [6]under the
law of sin which is in my mem-
bers. O wretched man that I 24
am! who shall deliver me out
of [7]the body of this death?
[8]I thank God through Jesus 25
Christ our Lord. So then I
myself with the mind serve
the law of God; but with the
flesh the law of sin.

There is therefore now no 8
condemnation to them that
are in Christ Jesus. For the 2
law of the Spirit of life in
Christ Jesus made me free
from the law of sin and of
death. For what the law could 3
not do, [9]in that it was weak
through the flesh, God, send-
ing his own Son in the like-
ness of [10]sinful flesh [11]and *as*
an offering for sin, condemned
sin in the flesh: that the [12]or- 4
dinance of the law might be
fulfilled in us, who walk not
after the flesh, but after the
spirit. For they that are after 5
the flesh do mind the things
of the flesh; but they that are
after the spirit the things of
the spirit. For the mind of 6
the flesh is death; but the
mind of the spirit is life and
peace: because the mind of 7
the flesh is enmity against
God; for it is not subject to
the law of God, neither indeed
can it be: and they that are 8
in the flesh cannot please God.
But ye are not in the flesh, but 9
in the spirit, if so be that the
Spirit of God dwelleth in you.

The moral Conflict

The Spirit's Adoption

For those who love God all things work together for good

His Son's complete Resurrection

"More than Conquerors"

But if any man hath not the Spirit of Christ, he is none of
10 his. And if Christ is in you, the body is dead because of sin; but the spirit is life be-
11 cause of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies [1] through his Spirit that dwelleth in you.
12 So then, brethren, we are debtors, not to the flesh, to
13 live after the flesh: for if ye live after the flesh, ye must die; but if by the spirit ye [2] mortify the [3] deeds of the
14 body, ye shall live. For as many as are led by the Spirit of God, these are sons of God.
15 For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry,
16 Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of
17 God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified with *him*.
18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be
19 revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing
20 of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected
21 it, [4] in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.
22 For we know that the whole creation groaneth and travaileth in pain [5] together until
23 now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for *our* adoption, *to wit*, the redemption of our body. For by hope 24
were we saved: but hope that is seen is not hope: [6] for who [7] hopeth for that which he seeth? But if we hope 25
for that which we see not, *then* do we with patience wait for it.

And in like manner the Spi- 26
rit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for *us* with groanings which cannot be uttered; and he that 27
searcheth the hearts knoweth what is the mind of the Spirit, [8] because he maketh intercession for the saints according
to *the will of* God. And we 28
know that to them that love God [9] all things work together for good, *even* to them that are called according to *his* purpose. For whom he fore- 29
knew, he also foreordained *to be* conformed to the image of his Son, that he might be the firstborn among many brethren: and whom he foreor- 30
dained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

What then shall we say to 31
these things? If God *is* for us, who *is* against us? He that 32
spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to 33
the charge of God's elect? [10] It is God that justifieth; who is 34
he that shall condemn? [11] It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right

[1] Many ancient authorities read *because of*.

[2] Gr. *make to die*.

[3] Gr. *doings*.

[4] Or, *in hope; because the creation &c.*

[5] Or, *with* us

[6] Many ancient authorities read *for what a man seeth, why doth he yet hope for?*

[7] Some ancient authorities read *awaiteth*.

[8] Or, *that*

[9] Some ancient authorities read *God worketh all things with them for good*.

[10] Or, *Shall God that justifieth?*

[11] Or, *Shall Christ Jesus that died, ... us?*

hand of God, who also maketh
35 intercession for us. Who shall
separate us from the love [1] of
Christ? shall tribulation, or
anguish, or persecution, or fa-
mine, or nakedness, or peril,
36 or sword? Even as it is writ-
ten,

For thy sake we are killed
all the day long;
We were accounted as sheep
for the slaughter.

37 Nay, in all these things we are
more than conquerors through
38 him that loved us. For I am
persuaded, that neither death,
nor life, nor angels, nor princi-
palities, nor things present,
nor things to come, nor pow-
39 ers, nor height, nor depth, nor
any other [2] creature, shall be
able to separate us from the
love of God, which is in Christ
Jesus our Lord.

9 I say the truth in Christ, I
lie not, my conscience bearing
witness with me in the Holy
2 Ghost, that I have great sor-
row and unceasing pain in my
3 heart. For I could [3] wish that
I myself were anathema from
Christ for my brethren's sake,
my kinsmen according to the
4 flesh: who are Israelites; whose
is the adoption, and the glory,
and the covenants, and the
giving of the law, and the ser-
vice *of God*, and the promises;
5 whose are the fathers, and of
whom is Christ as concerning
the flesh, [4] who is over all, God
6 blessed [5] for ever. Amen. But
it is not as though the word
of God hath come to nought.
For they are not all Israel,
7 which are of Israel: neither,
because they are Abraham's
seed, are they all children:
but, In Isaac shall thy seed
8 be called. That is, it is not
the children of the flesh that
are children of God; but the
children of the promise are
9 reckoned for a seed. For this
is a word of promise, Accord-
ing to this season will I come,
and Sarah shall have a son.
And not only so; but Rebecca 10
also having conceived by one,
even by our father Isaac—for 11
the children being not yet born,
neither having done anything
good or bad, that the purpose
of God according to election
might stand, not of works, but
of him that calleth, it was said 12
unto her, The elder shall serve
the younger. Even as it is 13
written, Jacob I loved, but E-
sau I hated.

What shall we say then? 14
Is there unrighteousness with
God? God forbid. For he 15
saith to Moses, I will have
mercy on whom I have mer-
cy, and I will have compas-
sion on whom I have com-
passion. So then it is not 16
of him that willeth, nor of
him that runneth, but of
God that hath mercy. For 17
the scripture saith unto Pha-
raoh, For this very purpose did
I raise thee up, that I might
shew in thee my power, and
that my name might be pub-
lished abroad in all the earth.
So then he hath mercy on 18
whom he will, and whom he
will he hardeneth.

Thou wilt say then unto 19
me, Why doth he still find
fault? For who withstandeth
his will? Nay but, O man, 20
who art thou that repliest
against God? Shall the thing
formed say to him that form-
ed it, Why didst thou make
me thus? Or hath not the 21
potter a right over the clay,
from the same lump to make
one part a vessel unto honour,
and another unto dishonour?
What if God, willing to shew 22
his wrath, and to make his
power known, endured with
much longsuffering vessels of
wrath fitted unto destruction:

[1] Some ancient authorities read *of God*.

[2] Or, *creation*

Or, *pray*

Some modern interpreters place a full stop after *flesh*, and translate, *He who is God over all be (is) blessed for ever*: or, *He who is over all is God, blessed for ever*. Others punctuate, *flesh, who is over all, God be (is) blessed for ever*.

[5] Gr. *unto the ages*.

The afresh sorrow
for his death

For reasons of his [illegible]

God marked
the Sacred ~~anointed~~ NB. the
Choice by ~~God~~ among men for specific
[illegible] Chosen Buffalo

but -
A state/ ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~
is one only justified

23 [1]and that he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory,
24 *even* us, whom he also called, not from the Jews only, but
25 also from the Gentiles? As he saith also in Hosea,
I will call that my people, which was not my people;
And her beloved, which was not beloved.
26 And it shall be, *that* in the place where it was said unto them, Ye are not my people,
There shall they be called sons of the living God.
27 And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the rem-
28 nant that shall be saved: for the Lord will execute *his* word upon the earth, finishing it
29 and cutting it short. And, as Isaiah hath said before,
Except the Lord of Sabaoth had left us a seed,
We had become as Sodom, and had been made like unto Gomorrah.
30 What shall we say then? That the Gentiles, which followed not after righteousness, attained to righteousness, even the righteousness which is of
31 faith: but Israel, following after a law of righteousness, did
32 not arrive at *that* law. Wherefore? [2]Because *they sought it* not by faith, but as it were by works. They stumbled at the
33 stone of stumbling; even as it is written,
Behold, I lay in Zion a stone of stumbling and a rock of offence:
And he that believeth on [3]him shall not be put to shame.

10 Brethren, my heart's [4]desire and my supplication to God is for them, that they may be saved. For I bear them 2
witness that they have a zeal for God, but not according to knowledge. For being igno- 3
rant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteous-
ness of God. For Christ is the 4
end of the law unto righteousness to every one that believ-
eth. For Moses writeth that 5
the man that doeth the right-
eousness which is of the law shall live thereby. But the 6
righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:) or, Who shall 7
descend into the abyss? (that is, to bring Christ up from the dead.) But what saith 8
it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: [5]be- 9
cause if thou shalt [6]confess with thy mouth Jesus *as* Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for 10
with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scrip- 11
ture saith, Whosoever believ-
eth on him shall not be put to shame. For there is no 12
distinction between Jew and Greek: for the same *Lord* is Lord of all, and is rich unto all that call upon him: for, 13
Whosoever shall call upon the name of the Lord shall be saved. How then shall they 14
call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall 15
they preach, except they be

[1] Some ancient authorities omit *and*.

[2] Or, *Because, doing it not by faith, but as it were by works, they stumbled*

[3] Or, *it*

[4] Gr. *good pleasure.*

[5] Or, *that*

[6] Some ancient authorities read *confess the word with thy mouth, that Jesus is Lord.*

sent? even as it is written,
How beautiful are the feet of
them that bring [1]glad tidings
of good things!
16 But they did not all hearken to the [2]glad tidings. For
Isaiah saith, Lord, who hath
17 believed our report? So belief
cometh of hearing, and hearing by the word of Christ.
18 But I say, Did they not hear?
Yea, verily,
Their sound went out into
all the earth,
And their words unto the
ends of [3]the world.
19 But I say, Did Israel not know?
First Moses saith,
I will provoke you to jealousy with that which is
no nation,
With a nation void of understanding will I anger
you.
20 And Isaiah is very bold, and
saith,
I was found of them that
sought me not;
I became manifest unto
them that asked not of
me.
21 But as to Israel he saith, All
the day long did I spread out
my hands unto a disobedient
and gainsaying people.
11 I say then, Did God cast
off his people? God forbid.
For I also am an Israelite,
of the seed of Abraham, of
2 the tribe of Benjamin. God
did not cast off his people
which he foreknew. Or wot ye
not what the scripture saith
[4]of Elijah? how he pleadeth
3 with God against Israel, Lord,
they have killed thy prophets,
they have digged down thine
altars: and I am left alone,
4 and they seek my life. But
what saith the answer of God
unto him? I have left for myself seven thousand men, who
have not bowed the knee to
5 Baal. Even so then at this
present time also there is a
remnant according to the election of grace. But if it is by 6
grace, it is no more of works:
otherwise grace is no more
grace. What then? That which 7
Israel seeketh for, that he obtained not; but the election
obtained it, and the rest were
hardened: according as it is 8
written, God gave them a spirit of stupor, eyes that they
should not see, and ears that
they should not hear, unto
this very day. And David 9
saith,
Let their table be made a
snare, and a trap,
And a stumblingblock, and
a recompense unto them:
Let their eyes be darkened, 10
that they may not see,
And bow thou down their
back alway.
I say then, Did they stumble 11
that they might fall? God forbid: but by their [5]fall salvation
is come unto the Gentiles, for to provoke them to
jealousy. Now if their fall is 12
the riches of the world, and
their loss the riches of the
Gentiles; how much more
their fulness?
But I speak to you that 13
are Gentiles. Inasmuch then
as I am an apostle of Gentiles, I glorify my ministry:
if by any means I may pro- 14
voke to jealousy *them that are*
my flesh, and may save some
of them. For if the casting 15
away of them *is* the reconciling of the world, what *shall*
the receiving *of them be*, but
life from the dead? And if 16
the firstfruit is holy, so is
the lump: and if the root is
holy, so are the branches. But 17
if some of the branches were
broken off, and thou, being a
wild olive, wast grafted in among them, and didst become
partaker with them [6]of the

[1] Or, *a gospel*

[2] Or, *gospel*

[3] Gr. *the inhabited earth.*

[4] Or, *in*

[5] Or, *trespass*

[6] Many ancient authorities read *of the root and of the fatness.*

Israël observez [illegible]

Et Israël [illegible] zoin

Israël Ephraïmez [illegible]

The Divine Procedure at ...

Direct Exhortations

Their partial Apostasy
is made the ... salvation

against Self-conceit
and
to mutual Love

root of the fatness of the
18 olive tree; glory not over the
branches: but if thou gloriest,
it is not thou that bearest the
19 root, but the root thee. Thou
wilt say then, Branches were
broken off, that I might be
20 grafted in. Well; by their
unbelief they were broken off,
and thou standest by thy faith.
Be not highminded, but fear:
21 for if God spared not the na-
tural branches, neither will he
22 spare thee. Behold then the
goodness and severity of God:
toward them that fell, sever-
ity; but toward thee, God's
goodness, if thou continue in
his goodness: otherwise thou
23 also shalt be cut off. And
they also, if they continue
not in their unbelief, shall be
grafted in: for God is able
24 to graft them in again. For
if thou wast cut out of that
which is by nature a wild
olive tree, and wast grafted
contrary to nature into a
good olive tree: how much
more shall these, which are
the natural *branches*, be graft-
ed into their own olive tree?
25 For I would not, brethren,
have you ignorant of this mys-
tery, lest ye be wise in your
own conceits, that a harden-
ing in part hath befallen Is-
rael, until the fulness of the
26 Gentiles be come in; and so
all Israel shall be saved: even
as it is written,

There shall come out of
Zion the Deliverer;
He shall turn away [1] un-
godliness from Jacob:
27 And this is [2] my covenant
unto them,
When I shall take away
their sins.

28 As touching the gospel, they
are enemies for your sake:
but as touching the election,
they are beloved for the fa-
29 thers' sake. For the gifts and
the calling of God are [3] with-
out repentance. For as ye in 30
time past were disobedient to
God, but now have obtained
mercy by their disobedience,
even so have these also now 31
been disobedient, that by the
mercy shewn to you they also
may now obtain mercy. For 32
God hath shut up all unto dis-
obedience, that he might have
mercy upon all.

O the depth [4] of the riches 33
[5] both of the wisdom and the
knowledge of God! how un-
searchable are his judgements,
and his ways past tracing out!
For who hath known the 34
mind of the Lord? or who
hath been his counsellor? or 35
who hath first given to him,
and it shall be recompensed
unto him again? For of him, 36
and through him, and unto
him, are all things. To him *be*
the glory [6] for ever. Amen.

I beseech you therefore, **12**
brethren, by the mercies of
God, to present your bodies
a living sacrifice, holy, [7] accept-
able to God, *which is* your
[8] reasonable [9] service. And be 2
not fashioned according to
this [10] world: but be ye trans-
formed by the renewing of
your mind, that ye may prove
what is [11] the good and [7] accept-
able and perfect will of God.

For I say, through the 3
grace that was given me, to
every man that is among you,
not to think of himself more
highly than he ought to think;
but so to think as to think
soberly, according as God hath
dealt to each man a measure
of faith. For even as we have 4
many members in one body,
and all the members have not
the same office: so we, who 5
are many, are one body in
Christ, and severally members
one of another. And having 6
gifts differing according to the

[1] Gr. *ungodlinesses.*

[2] Gr. *the covenant from me.*

[3] Gr. *not repented of.*

[4] Or, *of the riches and the wisdom &c.*

[5] Or, *both of wisdom &c.*

[6] Gr. *unto the ages.*

[7] Gr. *well-pleasing.*

[8] Or, *spiritual*

[9] Or, *worship*

[10] Or, *age*

[11] Or, *the will of God, even the thing which is good and acceptable and perfect*

grace that was given to us, whether prophecy, *let us prophesy* according to the proportion of [1]our faith; or ministry, *let us give ourselves* to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, *let him do it* with [2]liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honour preferring one another; in diligence not slothful; fervent in spirit; serving [3]the Lord; rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; communicating to the necessities of the saints; [4]given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Be of the same mind one toward another. Set not your mind on high things, but [5]condescend to [6]things that are lowly. Be not wise in your own conceits. Render to no man evil for evil. Take thought for things honourable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto [7]wrath: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

13 Let every soul be in subjection to the higher powers: for there is no power but of God; and the *powers* that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgement. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for [8]he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for [8]he beareth not the sword in vain: for [8]he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore *ye* must needs be in subjection, not only because of the wrath, but also for conscience sake. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

Owe no man anything, save to love one another: for he that loveth [9]his neighbour hath fulfilled [10]the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: love therefore is the fulfilment of [10]the law.

And this, knowing the season, that now it is high time for you to awake out of sleep: for now is [11]salvation nearer to us than when we *first* believed. The night is far spent, and

1 Or, *the faith*

2 Gr. *simplicness.*

3 Some ancient authorities read *the opportunity.*

4 Gr. *pursuing.*

5 Gr. *be carried away with.*

6 Or, *them*

7 Or, *the wrath* of God

8 Or, *it*

9 Gr. *the other.*

10 Or, *law*

11 Or, *our salvation nearer than when &c.*

the day is at hand: let us therefore cast off the works of darkness, and let us put
13 on the armour of light. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in
14 strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

14 But him that is weak in faith receive ye, *yet* not [1] to
2 doubtful disputations. One man hath faith to eat all things: but he that is weak
3 eateth herbs. Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath re-
4 ceived him. Who art thou that judgest the [2] servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make
5 him stand. One man esteemeth one day above another: another esteemeth every day *alike*. Let each man be fully
6 assured in his own mind. He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God
7 thanks. For none of us liveth to himself, and none dieth to
8 himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the
9 Lord's. For to this end Christ died, and lived *again*, that he might be Lord of both the
10 dead and the living. But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgement-seat of God. For it is written, 11

As I live, saith the Lord, to
me every knee shall bow,
And every tongue shall
[3] confess to God.

So then each one of us shall 12
give account of himself to God.

Let us not therefore judge 13
one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling. I know, and 14
am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean.
For if because of meat thy 15
brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Let not 16
then your good be evil spoken
of: for the kingdom of God 17
is not eating and drinking, but righteousness and peace and joy in the Holy Ghost.
For he that herein serveth 18
Christ is well-pleasing to God, and approved of men. So 19
then [4] let us follow after things which make for peace, and things whereby we may edify one another. Overthrow 20
not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence. It is good not to eat 21
flesh, nor to drink wine, nor *to do anything* whereby thy brother stumbleth [5]. The faith 22
which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he [6] approveth.
But he that doubteth is con- 23
demned if he eat, because *he eateth* not of faith; and whatsoever is not of faith is sin [7].

1 Or, *for decisions of doubts*

2 Gr. *household-servant.*

3 Or. *give praise*

4 Many ancient authorities read *we follow.*

5 Many ancient authorities add *or is offended, or is weak.*

6 Or, *putteth to the test*

7 Many authorities, some ancient, insert here ch. xvi. 25—27.

15 Now we that are strong ought to bear the infirmities of the weak, and not to please
2 ourselves. Let each one of us please his neighbour for that which is good, unto edify-
3 ing. For Christ also pleased not himself; but, as it is written, The reproaches of them
4 that reproached thee fell upon me. For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we
5 might have hope. Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus:
6 that with one accord ye may with one mouth glorify the God and Father of our Lord
7 Jesus Christ. Wherefore receive ye one another, even as Christ also received [1]you, to
8 the glory of God. For I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises
9 *given* unto the fathers, and that the Gentiles might glorify God for his mercy; as it is written,

Therefore will I [2]give praise unto thee among the Gentiles,
And sing unto thy name.

10 And again he saith,
Rejoice, ye Gentiles, with his people.

11 And again,
Praise the Lord, all ye Gentiles;
And let all the peoples praise him.

12 And again, Isaiah saith,
There shall be the root of Jesse,
And he that ariseth to rule over the Gentiles;
On him shall the Gentiles hope.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another. But I write the
15 more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me of God,
16 that I should be a minister of Christ Jesus unto the Gentiles, [3]ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost. I have there-
17 fore my glorying in Christ Jesus in things pertaining to
18 God. For I will not dare to speak of any [4]things save those which Christ wrought through me, for the obedience of the Gentiles, by word and
19 deed, in the power of signs and wonders, in the power of [5]the Holy Ghost; so that from Jerusalem, and round about even unto Illyricum, I have [6]fully preached the
20 gospel of Christ; yea, [7]making it my aim so to preach the gospel, not where Christ was *already* named, that I might not build upon another man's
21 foundation; but, as it is written,

They shall see, to whom no tidings of him came,
And they who have not heard shall understand.

22 Wherefore also I was hin-
23 dered these many times from coming to you: but now, having no more any place in these regions, and having these many years a longing to come unto
24 you, whensoever I go unto Spain (for I hope to see you

1 Some ancient authorities read *us*.

2 Or, *confess*

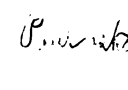
3 Gr. *ministering in sacrifice*.

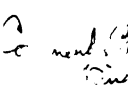
4 Gr. *of those things which Christ wrought not through me*.

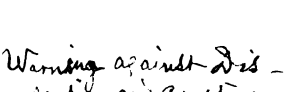
5 Many ancient authorities read *the Spirit of God*. One reads *the Spirit*.

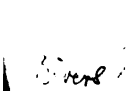
6 Gr. *fulfilled*.

7 Gr. *being ambitious*.









in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company)
25 —but now, *I say*, I go unto Jerusalem, ministering unto
26 the saints. For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at
27 Jerusalem. Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it *to them* also to minister unto them in carnal
28 things. When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you unto Spain.
29 And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.
30 Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for
31 me; that I may be delivered from them that are disobedient in Judæa, and *that* my ministration which *I have* for Jerusalem may be acceptable
32 to the saints; that I may come unto you in joy through the will of God, and together
33 with you find rest. Now the God of peace be with you all. Amen.

16 I commend unto you Phœbe our sister, who is a [1]servant of the church that is at Cen-
2 chreæ: that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a succourer of many, and of mine own self.
3 Salute Prisca and Aquila

[1] Or, *deaconess*

my fellow-workers in Christ Jesus, who for my life laid 4
down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles: and *salute* the 5
church that is in their house. Salute Epenetus my beloved, who is the firstfruits of Asia unto Christ. Salute Mary, who 6
bestowed much labour on you. Salute Andronicus and [2]Ju- 7
nias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me. Salute Ampliatus my beloved 8
in the Lord. Salute Urbanus 9
our fellow-worker in Christ, and Stachys my beloved. Sa- 10
lute Apelles the approved in Christ. Salute them which are of the *household* of Aristobulus. Salute Herodion my kins- 11
man. Salute them of the *household* of Narcissus, which are in the Lord. Salute Try- 12
phæna and Tryphosa, who labour in the Lord. Salute Persis the beloved, which laboured much in the Lord.
Salute Rufus the chosen in 13
the Lord, and his mother and mine. Salute Asyncritus, Phle- 14
gon, Hermes, Patrobas, Hermas, and the brethren that are with them. Salute Philo- 15
logus and Julia, Nereus and his sister, and Olympas, and all the saints that are with them. Salute one another with 16
a holy kiss. All the churches of Christ salute you.

Now I beseech you, brethren, 17
mark them which are causing the divisions and occasions of stumbling, contrary to the [3]doctrine which ye learned: and turn away from them. For 18
they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent.

[2] Or, *Junia*

[3] Or, *teaching*

19 For your obedience is come abroad unto all men. I rejoice therefore over you: but I would have you wise unto that which is good, and simple unto that which is
20 evil. And the God of peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you.

21 Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kins-
22 men. I Tertius, [1] who write the epistle, salute you in the
23 Lord. Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.[2]

[1] Or, *who write the epistle in the Lord, salute you*

[2] Some ancient authorities insert here ver. 24 *The grace of our Lord Jesus Christ be with you all. Amen.* and omit the like words in ver. 20. 25—27.

25 [3] Now to him that is able to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and
26 [4] by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience [5] of
27 faith; to the only wise God, through Jesus Christ, [6] to whom be the glory [7] for ever. Amen.

[3] Some ancient authorities omit ver. 25—27. Compare the end of ch. xiv. [4] Gr. *through.* [5] Or, *to the faith* [6] Some ancient authorities omit *to whom.* [7] Gr. *unto the ages.*

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

1 PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes
2 [1] our brother, unto the church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our Lord Jesus Christ in every place, their
3 *Lord* and ours: Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I thank [2] my God always concerning you, for the grace of God which was given you
5 in Christ Jesus; that in everything ye were enriched in him, in all [3] utterance and all know-
6 ledge; even as the testimony of Christ was confirmed in you: so that ye come behind
7 in no gift; waiting for the revelation of our Lord Jesus Christ; who shall also confirm
8 you unto the end, *that ye be* unreproveable in the day of our Lord Jesus Christ. God
9 is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfected together in the same mind and in the
11 same judgement. For it hath

[1] Gr. *the brother.*

[2] Some ancient authorities omit *my.*

[3] Gr. *word.*

Additional Invitations

(Evening)
Salutation to the
1 Church at Corinth

1 Thessalonians

been signified unto me concerning you, my brethren, by them *which are of the household* of Chloe, that there are
12 contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas;
13 and I of Christ. [1] Is Christ divided? was Paul crucified for you? or were ye baptized into
14 the name of Paul? [2] I thank God that I baptized none of you, save Crispus and Gaius;
15 lest any man should say that ye were baptized into my name.
16 And I baptized also the household of Stephanas: besides, I know not whether I baptized
17 any other. For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void.
18 For the word of the cross is to them that are perishing foolishness; but unto us which are being saved it is the power
19 of God. For it is written,

I will destroy the wisdom of the wise,
And the prudence of the prudent will I reject.

20 Where is the wise? where is the scribe? where is the disputer of this [3] world? hath not God made foolish the wis-
21 dom of the world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the [4] preaching
22 to save them that believe. Seeing that Jews ask for signs, and Greeks seek after wisdom:
23 but we preach [5] Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; but unto [6] them that
24 are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.
25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For [7] behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, [8] *are called*: but God chose the
27 foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are
28 strong; and the base things of the world, and the things that are despised, did God choose, *yea* [9] and the things that are not, that he might bring to nought the things
29 that are: that no flesh should
30 glory before God. But of him are ye in Christ Jesus, who was made unto us wisdom from God, [10] and righteousness and sanctification, and redemption: that, according as
31 it is written, He that glorieth, let him glory in the Lord.

2 And I, brethren, when I came unto you, came not with excellency of [11] speech or of wisdom, proclaiming to you
1 the [12] mystery of God. For I
2 determined not to know anything among you, save Jesus Christ, and him crucified. And
3 I was with you in weakness, and in fear, and in much trembling. And my [11] speech and
4 my [4] preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith
5 should not [13] stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among the [14] perfect: yet a wisdom not of this [15] world, nor of the rulers of this [15] world, which are coming to nought:
7 but we speak God's wisdom in a mystery, *even* the *wisdom*

1 Or, *Christ is divided. Was Paul crucified for you?*
2 Some ancient authorities read *I give thanks that.*
3 Or, *age*
4 Gr. *thing preached.*
5 Or, *a Messiah*
6 Gr. *the called themselves.*
7 Or, *ye behold*
8 Or, *have part therein*
9 Many ancient authorities omit *and.*
10 Or, *both righteousness and sanctification and redemption*
11 Or, *word*
12 Many ancient authorities read *testimony.*
13 Gr. *be.*
14 Or, *full-grown*
15 Or, *age*: and so in ver. 7, 8; but not in ver. 12.

that hath been hidden, which God foreordained before the
8 worlds unto our glory: which none of the rulers of this
world knoweth: for had they known it, they would not have
crucified the Lord of glory:
9 but as it is written,
Things which eye saw not, and ear heard not,
And *which* entered not into the heart of man,
Whatsoever things God prepared for them that love him.
10 [1]But unto us God revealed [2]*them* through the Spirit: for
the Spirit searcheth all things, yea, the deep things of God.
11 For who among men knoweth the things of a man, save the
spirit of the man, which is in him? even so the things of
God none knoweth, save the
12 Spirit of God. But we received, not the spirit of the world,
but the spirit which is of God; that we might know the
things that are freely given to
13 us by God. Which things also we speak, not in words which
man's wisdom teacheth, but which the Spirit teacheth;
[3][4]comparing spiritual things
14 with spiritual. Now the natural man receiveth not the
things of the Spirit of God:
for they are foolishness unto him; and he cannot know
them, because they are spi-
15 ritually [5]judged. But he that is spiritual [6]judgeth all things,
and he himself is [5]judged of
16 no man. For who hath known the mind of the Lord, that he
should instruct him? But we
have the mind of Christ.

3 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as
2 unto babes in Christ. I fed you with milk, not with meat;
for ye were not yet able *to bear it*: nay, not even now
are ye able; for ye are yet
3 carnal: for whereas there is among you jealousy and strife,
are ye not carnal, and walk
4 after the manner of men? For when one saith, I am of Paul;
and another, I am of Apollos;
5 are ye not men? What then is Apollos? and what is Paul?
Ministers through whom ye
believed; and each as the
6 Lord gave to him. I planted, Apollos watered; but God
7 gave the increase. So then neither is he that planteth
anything, neither he that
watereth; but God that giveth
8 the increase. Now he that planteth and he that watereth
are one: but each shall receive his own reward accord-
9 ing to his own labour. For we are God's fellow-workers:
ye are God's [7]husbandry, God's
building.
10 According to the grace of God which was given unto me, as
a wise masterbuilder I laid a
foundation; and another build-
eth thereon. But let each man
11 take heed how he buildeth thereon. For other foundation
can no man lay than that
which is laid, which is Jesus
12 Christ. But if any man buildeth on the foundation gold,
silver, costly stones, wood, hay,
13 stubble; each man's work shall be made manifest: for
the day shall declare it, because it is revealed in fire;
[8]and the fire itself shall prove each man's work of what sort
14 it is. If any man's work shall abide which he built thereon,
15 he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he
himself shall be saved; yet so
as through fire.
16 Know ye not that ye are a [9]temple of God, and *that* the Spirit of God dwelleth in
17 you? If any man destroyeth

1 Some ancient authorities read *For.*

2 Or, *it*

3 Or, *combining*

4 Or, *interpreting spiritual things to spiritual men*

5 Or, *examined*

6 Or, *examineth*

7 Gr. *tilled land.*

8 Or, *and each man's work, of what sort it is, the fire shall prove it.*

9 Or, *sanctuary*

Let every man take heed
how he builds

9 Wanted, Precious water.
God gave this increase

Ye are a temple of God

The Wisdom of this world
Foolishness with God

We are steward of the Lord
his judge

Acting after Paul's Ex-
ample the Corinthians
imitate him

The Apostles Entangled
by
Mr. Ner.

the [1] temple of God, him shall God destroy; for the [1] temple of God is holy, [2] which *temple* ye are.

18 Let no man deceive himself. If any man thinketh that he is wise among you in this [3] world, let him become a fool,
19 that he may become wise. For the wisdom of this world is foolishness with God. For it is written, He that taketh the
20 wise in their craftiness: and again, The Lord knoweth the reasonings of the wise, that
21 they are vain. Wherefore let no one glory in men. For all
22 things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things
23 to come; all are yours; and ye are Christ's; and Christ is God's.

4 Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of
2 God. Here, moreover, it is required in stewards, that a man
3 be found faithful. But with me it is a very small thing that I should be [4] judged of you, or of man's [5] judgement: yea, I [6] judge not mine own
4 self. For I know nothing against myself; yet am I not hereby justified: but he that [7] judgeth me is the Lord.
5 Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.

6 Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not *to go* beyond the things which are written; that no one of you be puffed up for the one against the other.

1 Or, *sanctuary*

2 Or, *and such are ye*

3 Or, *age*

4 Or, *examined*

5 Gr. *day.*

6 Or, *examine*

7 Or, *examineth*

8 Or, *both to angels and men*

9 Or, *refuse*

For who maketh thee to differ? and what hast thou that 7
thou didst not receive? but if thou didst receive it, why dost thou glory, as if thou
hadst not received it? Already 8
are ye filled, already ye are become rich, ye have reigned without us: yea and I would that ye did reign, that we also might reign with you.
For, I think, God hath set 9
forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, [8] and to angels, and to men. We are fools 10
for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonour.
Even unto this present hour 11
we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and we toil, working 12
with our own hands: being reviled, we bless; being persecuted, we endure; being de- 13
famed, we intreat: we are made as the [9] filth of the world, the offscouring of all things, even until now.

I write not these things to 14
shame you, but to admonish you as my beloved children.
For though ye should have 15
ten thousand tutors in Christ, yet *have ye* not many fathers: for in Christ Jesus I begat you through the gospel. I 16
beseech you therefore, be ye imitators of me. For this 17
cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ, even as I teach everywhere in every church.
Now some are puffed up, as 18
though I were not coming to you. But I will come to you 19
shortly, if the Lord will; and

I will know, not the word of them which are puffed up, but
20 the power. For the kingdom of God is not in word, but in
21 power. What will ye? shall I come unto you with a rod, or in love and a spirit of meekness?

5 It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one *of you* hath his
2 father's wife. And [1]ye are puffed up, and [2]did not rather mourn, that he that had done this deed might be taken away
3 from among you. For I verily, being absent in body but present in spirit, have already, as though I were present, judged
4 him that hath so wrought this thing, in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus,
5 to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the
6 Lord [3]Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the
7 whole lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, *even*
8 Christ: wherefore let us [4]keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.
9 I wrote unto you in my epistle to have no company with
10 fornicators; [5]not altogether with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out
11 of the world: but [6]now I write unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat. For what 12
have I to do with judging them that are without? Do not ye judge them that are within, whereas them that are 13
without God judgeth? Put away the wicked man from among yourselves.

6 Dare any of you, having a matter against [7]his neighbour, go to law before the unrighteous, and not before the saints? 1
Or know ye not that the saints 2
shall judge the world? and if the world is judged by you, are ye unworthy [8]to judge the smallest matters? Know 3
ye not that we shall judge angels? how much more, things that pertain to this life? If 4
then ye have [9]to judge things pertaining to this life, [10]do ye set them to judge who are of no account in the church? I 5
say *this* to move you to shame. Is it so, that there cannot be *found* among you one wise man, who shall be able to de-
cide between his brethren, but 6
brother goeth to law with brother, and that before unbelievers? Nay, already it is alto- 7
gether [11]a defect in you, that ye have lawsuits one with another. Why not rather take wrong? why not rather be defrauded? Nay, but ye your- 8
selves do wrong, and defraud, and that *your* brethren. Or 9
know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor 10
thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such 11

1 Or, *are ye puffed up?*

2 Or, *did ye not rather mourn, ... you?*

3 Some ancient authorities omit *Jesus.*

4 Gr. *keep festival.*

5 Or, *not at all meaning the fornicators &c.*

6 Or, *as it is, I wrote*

7 Gr. *the other.*

8 Gr. *of the smallest tribunals.*

9 Gr. *tribunals pertaining to.*

10 Or, *set them ... church.*

11 Or, *a loss to you*

Fornication reported

Litigation
Lawsuits unbecoming

No fellowship with
scandalous livers

Glorify God in your Body

Concerning Marriage

Concerning Matrimony

were some of you: but ye [1]were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

12 All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the power of
13 any. Meats for the belly, and the belly for meats: but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord for
14 the body: and God both raised the Lord, and will raise up
15 us through his power. Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God
16 forbid. Or know ye not that he that is joined to a harlot is one body? for, The twain, saith he, shall become one
17 flesh. But he that is joined unto the Lord is one spirit.
18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth
19 against his own body. Or know ye not that your body is a [2]temple of the [3]Holy Ghost which is in you, which ye have from God? and ye
20 are not your own; for ye were bought with a price: glorify God therefore in your body.

7 Now concerning the things whereof ye wrote: It is good for a man not to touch a
2 woman. But, because of fornications, let each man have his own wife, and let each woman have her own hus-
8 band. Let the husband render unto the wife her due: and likewise also the wife unto the
4 husband. The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife. Defraud ye not one the 5
other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency. But this 6
I say by way of permission, not of commandment. [4]Yet 7
I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that.

But I say to the unmarried 8
and to widows, It is good for them if they abide even as I. But if they have not conti- 9
nency, let them marry: for it is better to marry than to burn. But unto the married 10
I give charge, *yea* not I, but the Lord, That the wife depart not from her husband (but 11
and if she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife. But to the rest 12
say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. And the woman which 13
hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. For the unbelieving 14
husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy.
Yet if the unbelieving depart- 15
eth, let him depart: the brother or the sister is not under bondage in such *cases*: but God hath called [5]us in peace.
For how knowest thou, O wife, 16
whether thou shalt save thy

[1] Gr. *washed yourselves.*

[2] Or, *sanctuary*

[3] Or, *Holy Spirit*

[4] Many ancient authorities read *For.*

[5] Many ancient authorities read *you.*

husband? or how knowest thou, O husband, whether thou
16 shalt save thy wife? Only, as the Lord hath distributed to each man, as God hath called each, so let him walk. And so ordain I in all the churches.
18 Was any man called being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let
19 him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the command-
20 ments of God. Let each man abide in that calling wherein
21 he was called. Wast thou called being a bondservant? care not for it: [1]but if thou canst become free, use *it* rather.
22 For he that was called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was called, being free,
23 is Christ's bondservant. Ye were bought with a price; become not bondservants of men.
24 Brethren, let each man, wherein he was called, therein abide with God.
25 Now concerning virgins I have no commandment of the Lord: but I give my judgement, as one that hath obtained mercy of the Lord to be faith-
26 ful. I think therefore that this is good by reason of the present distress, *namely*, that it is good for a man [2]to be as
27 he is. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife?
28 seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare you.
29 But this I say, brethren, the time [3]is shortened, that henceforth both those that have wives may be as though they
30 had none; and those that

1 Or, *nay, even if*

2 Gr. *so to be.*

3 Or, *is shortened henceforth, that both those &c.*

4 Or, *using it to the full*

5 Or, *wife, and is divided. So also the wife and the virgin: she that is unmarried is careful &c.* Many ancient authorities read *wife, and is divided. So also the woman that is unmarried and the virgin is careful &c.*

6 Or, *constraint* Gr. *noose.*

7 Or, *virgin* (omitting daughter)

8 Gr. *fallen asleep.*

weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not; and those 31
that use the world, as not [4]abusing it: for the fashion of this world passeth away.
But I would have you to be 32
free from cares. He that is unmarried is careful for the things of the Lord, how he may please the Lord: but he 33
that is married is careful for the things of the world, how he may please his [5]wife. And 34
there is a difference also between the wife and the virgin. She that is unmarried is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of the world, how she may please her husband.
And this I say for your own 35
profit; not that I may cast a [6]snare upon you, but for that which is seemly, and that ye may attend upon the Lord without distraction. But if 36
any man thinketh that he behaveth himself unseemly toward his [7]virgin *daughter*, if she be past the flower of her age, and if need so requireth, let him do what he will; he sin-
neth not; let them marry. But 37
he that standeth stedfast in his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own heart, to keep his own [7]virgin *daughter*, shall do well. So then both he that 38
giveth his own [7]virgin *daughter* in marriage doeth well; and he that giveth her not in marriage shall do better. A wife 39
is bound for so long time as her husband liveth; but if the husband be [8]dead, she is free to be married to whom she will; only in the Lord. But 40

Concerning Virginia

Concerning things sacrificed to Idols

Apostolic Liberty & its Use

she is happier if she abide as she is, after my judgement: and I think that I also have the Spirit of God.

8 Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love
2 [1]edifieth. If any man thinketh that he knoweth anything, he knoweth not yet as he ought
3 to know; but if any man loveth God, the same is known
4 of him. Concerning therefore the eating of things sacrificed to idols, we know that no idol is *anything* in the world, and that there is no God but
5 one. For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many;
6 yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we
7 through him. Howbeit in all men there is not that knowledge: but some, being used until now to the idol, eat as *of* a thing sacrificed to an idol; and their conscience being weak is defiled. But meat
8 will not commend us to God: neither, if we eat not, [2]are we the worse; nor, if we eat, [3]are
9 we the better. But take heed lest by any means this [4]liberty of yours become a stumbling-
10 block to the weak. For if a man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, [5]be emboldened to eat things sacri-
11 ficed to idols? For [6]through thy knowledge he that is weak perisheth, the brother for
12 whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin
13 against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

9 Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not ye my work in the Lord? If to 2
others I am not an apostle, yet at least I am to you: for the seal of mine apostleship
are ye in the Lord. My de- 3
fence to them that examine me is this. Have we no right 4
to eat and to drink? Have 5
we no right to lead about a wife that is a [7]believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas? Or I only and Bar- 6
nabas, have we not a right 7
to forbear working? What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Do I speak 8
these things after the manner of men? or saith not the law also the same? For it is writ- 9
ten in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God
careth, or [8]saith he it altoge- 10
ther for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, *to thresh* in hope of partaking. If we sowed unto 11
you spiritual things, is it a great matter if we shall reap your carnal things? If others 12
partake of *this* right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ. Know ye not that they which 13
minister about sacred things eat *of* the things of the temple,

1 Gr. *buildeth up.*

2 Gr. *do we lack.*

3 Gr. *do we abound.*

4 Or, *power*

5 Gr. *be builded up.*

6 Gr. *in.*

7 Gr. *sister.*

8 Or, *saith he it, as he doubtless doth, for our sake?*

and they which wait upon the altar have their portion with
14 the altar? Even so did the Lord ordain that they which proclaim the gospel should live
15 of the gospel. But I have used none of these things: and I write not these things that it may be so done in my case: for *it were* good for me rather to die, than that any man should make my glory-
16 ing void. For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I
17 preach not the gospel. For if I do this of mine own will, I have a reward: but if not of mine own will, I have a stewardship intrusted to me.
18 What then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel.
19 For though I was free from all *men*, I brought myself under bondage to all, that I might
20 gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law;
21 to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain
22 them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save
23 some. And I do all things for the gospel's sake, that I may be a joint partaker thereof.
24 Know ye not that they which run in a [1] race run all, but one receiveth the prize? Even so
25 run, that ye may attain. And every man that striveth in the games is temperate in all things. Now they *do it* to receive a corruptible crown; but we an incorruptible. I there- 26
fore so run, as not uncertainly; so [2] fight I, as not beating the air: but I [3] buffet my body, 27
and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

For I would not, brethren, 10
have you ignorant, how that our fathers were all under the cloud, and all passed through the sea; and were all baptized 2
[4] unto Moses in the cloud and in the sea; and did all eat the 3
same spiritual meat; and did 4
all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ.
Howbeit with most of them 5
God was not well pleased: for they were overthrown in the wilderness. Now [5] these 6
things were our examples, to the intent we should not lust after evil things, as they also
lusted. Neither be ye idolaters, 7
as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us com- 8
mit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt 9
the [6] Lord, as some of them tempted, and perished by the serpents. Neither murmur ye, 10
as some of them murmured, and perished by the destroyer.
Now these things happened 11
unto them [7] by way of example; and they were written for our admonition, upon whom the ends of the ages are come.
Wherefore let him that think- 12
eth he standeth take heed lest he fall. There hath no tempta- 13
tion taken you but such as man can bear: but God is faithful, who will not suffer

1 Gr. *race-course.*

2 Gr. *box.*

3 Gr. *bruise.*

4 Gr. *into.*

5 Or, *in these things they became figures of us*

6 Some ancient authorities read *Christ.*

7 Gr. *by way of figure.*

O. T.

The Ammonites of History

"Flee from Idolatry"

The Position of Woman

Christian Liberty and the
Ministry

you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

14 Wherefore, my beloved, flee
15 from idolatry. I speak as to wise men; judge ye what I
16 say. The cup of blessing which we bless, is it not a [1]communion of the blood of Christ? The [2]bread which we break, is it not a [1]communion of the
17 body of Christ? [3]seeing that we, who are many, are one [2]bread, one body: for we all
18 partake [4]of the one [2]bread. Behold Israel after the flesh: have not they which eat the sacrifices communion with the
19 altar? What say I then? that a thing sacrificed to idols is
20 anything, or that an idol is anything? But *I say*, that the things which the Gentiles sacrifice, they sacrifice to [5]devils, and not to God: and I would not that ye should have com-
21 munion with [5]devils. Ye cannot drink the cup of the Lord, and the cup of [5]devils: ye cannot partake of the table of the Lord, and of the table
22 of [5]devils. Or do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful; but all things are not expedient. All things are lawful; but all
24 things [6]edify not. Let no man seek his own, but *each* his
25 neighbour's *good*. Whatsoever is sold in the shambles, eat, asking no question for con-
26 science sake; for the earth is the Lord's, and the fulness
27 thereof. If one of them that believe not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you, eat, asking no question
28 for conscience sake. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and for conscience sake: conscience, I say, not 29
thine own, but the other's; for why is my liberty judged by another conscience? [7]If I 30
by grace partake, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, 31
or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling, either to 32
Jews, or to Greeks, or to the church of God: even as I also 33
please all men in all things, not seeking mine own profit, but the *profit* of the many, that they may be saved. Be 11
ye imitators of me, even as I also am of Christ.

Now I praise you that ye 2
remember me in all things, and hold fast the traditions, even as I delivered them to you. But I would have you 3
know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophe- 4
sying, having his head covered, dishonoureth his head. But 5
every woman praying or prophesying with her head unveiled dishonoureth her head: for it is one and the same thing as if she were shaven. For if a woman is not veiled, 6
let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled. For a man indeed 7
ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of 8
the woman; but the woman of the man: for neither was 9
the man created for the woman; but the woman for the man: for this cause ought the 10
woman to [8]have *a sign of* au-

1 Or, *participation in*

2 Or, *loaf*

3 Or, *seeing that there is one bread, we, who are many, are one body*

4 Gr. *from.*

5 Gr. *demons.*

6 Gr. *build not up.*

7 Or, *If I partake with thankfulness*

8 Or, *have authority over*

thority on her head, because
11 of the angels. Howbeit neither
is the woman without the man,
nor the man without the wo-
12 man, in the Lord. For as the
woman is of the man, so is
the man also by the woman;
but all things are of God.
13 Judge ye [1]in yourselves: is
it seemly that a woman pray
14 unto God unveiled? Doth not
even nature itself teach you,
that, if a man have long hair,
15 it is a dishonour to him? But
if a woman have long hair,
it is a glory to her: for her
hair is given her for a cover-
16 ing. But if any man seem-
eth to be contentious, we have
no such custom, neither the
churches of God.
17 But in giving you this charge,
I praise you not, that ye come
together not for the better but
18 for the worse. For first of all,
when ye come together [2]in the
church, I hear that [3]divisions
exist among you; and I partly
19 believe it. For there must be
also [4]heresies among you, that
they which are approved may
be made manifest among you.
20 When therefore ye assemble
yourselves together, it is not
possible to eat the Lord's sup-
21 per: for in your eating each
one taketh before *other* his
own supper; and one is hun-
gry, and another is drunken.
22 What? have ye not houses to
eat and to drink in? or despise
ye the [5]church of God, and
put them to shame that [6]have
not? What shall I say to you?
[7]shall I praise you in this? I
23 praise you not. For I received
of the Lord that which also I
delivered unto you, how that
the Lord Jesus in the night
in which he was betrayed took
24 bread; and when he had given
thanks, he brake it, and said,
This is my body, which [8]is for
you: this do in remembrance
of me. In like manner also 25
the cup, after supper, saying,
This cup is the new [9]covenant
in my blood: this do, as oft
as ye drink *it*, in remembrance
of me. For as often as ye eat 26
this bread, and drink the cup,
ye proclaim the Lord's death
till he come. Wherefore who- 27
soever shall eat the bread or
drink the cup of the Lord un-
worthily, shall be guilty of the
body and the blood of the
Lord. But let a man prove 28
himself, and so let him eat
of the bread, and drink of the
cup. For he that eateth and 29
drinketh, eateth and drinketh
judgement unto himself, if he
[10]discern not the body. For 30
this cause many among you
are weak and sickly, and not a
few sleep. But if we [11]discern- 31
ed ourselves, we should not be
judged. But [12]when we are 32
judged, we are chastened of
the Lord, that we may not
be condemned with the world.
Wherefore, my brethren, when 33
ye come together to eat, wait
one for another. If any man 34
is hungry, let him eat at home;
that your coming together be
not unto judgement. And the
rest will I set in order whenso-
ever I come.

12 Now concerning spiritual
gifts, brethren, I would not
have you ignorant. Ye know 2
that when ye were Gentiles
ye were led away unto those
dumb idols, howsoever ye might
be led. Wherefore I give you 3
to understand, that no man
speaking in the Spirit of God
saith, Jesus is anathema; and
no man can say, Jesus is Lord,
but in the Holy Spirit.
Now there are diversities of 4
gifts, but the same Spirit. And 5
there are diversities of minis-
trations, and the same Lord.
And there are diversities of 6
workings, but the same God,

[1] Or, *among*

[2] Or, *in congregation*

[3] Gr. *schisms.*

[4] Or, *factions*

[5] Or, *congregation*

[6] Or, *have nothing*

[7] Or, *shall I praise you? In this I praise you not.*

[8] Many ancient authorities read *is broken for you.*

[9] Or, *testament*

[10] Gr. *discriminate.*

[11] Gr. *discriminated.*

[12] Or, *when we are judged of the Lord, we are chastened*

Disorder at the Lord's supper

Concerning spiritual gifts

[illegible]

Thanking you the undersigned remains

[redacted]

[redacted] Major & Girls

who worketh all things in all.
7 But to each one is given the manifestation of the Spirit to
8 profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit:
9 to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit;
10 and to another workings of [1]miracles; and to another prophecy; and to another discernings of spirits: to another *divers* kinds of tongues; and to another the interpretation
11 of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will.
12 For as the body is one, and hath many members, and all the members of the body, being many, are one body; so
13 also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of
14 one Spirit. For the body is not one member, but many.
15 If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore
16 not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not
17 of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?
18 But now hath God set the members each one of them in the body, even as it pleased
19 him. And if they were all one member, where were the body?
20 But now they are many members, but one body.
21 And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have
22 no need of you. Nay, much rather, those members of the body which seem to be more feeble are necessary: and those
23 *parts* of the body, which we think to be less honourable, upon these we [2]bestow more abundant honour; and our uncomely *parts* have more abundant comeliness; whereas
24 our comely *parts* have no need: but God tempered the body together, giving more abundant honour to that *part*
25 which lacked; that there should be no schism in the body; but *that* the members should have the same care one for another.
26 And whether one member suffereth, all the members suffer with it; or *one* member is [3]honoured, all the members
27 rejoice with it. Now ye are the body of Christ, and [4]severally members thereof.
28 And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then [1]miracles, then gifts of healings, helps, [5]governments, *divers* kinds of tongues.
29 Are all apostles? are all prophets? are all teachers? are all *workers of* [1]miracles?
30 have all gifts of healings? do all speak with tongues? do all interpret?
31 But desire earnestly the greater gifts. And a still more excellent way shew I unto you.

13 If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have *the gift*
2 *of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And
3 if I bestow all my goods to feed *the poor*, and if I give my body [6]to be burned, but have not love, it profiteth me nothing.
4 Love suffereth long, *and* is kind; love envieth not:

1 Gr. *powers.*
2 Or, *put on*
3 Or, *glorified*
4 Or, *members each in his part*
5 Or, *wise counsels*
6 Many ancient authorities read *that I may glory.*

love vaunteth not itself, is not
5 puffed up, doth not behave itself unseemly, seeketh not
its own, is not provoked, tak-
6 eth not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the
7 truth; [1]beareth all things, believeth all things, hopeth all things, endureth all things.
8 Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away.
9 For we know in part, and we
10 prophesy in part: but when that which is perfect is come, that which is in part shall be
11 done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a
12 mirror, [2]darkly; but then face to face: now I know in part; but then shall I [3]know even as also I have been [4]known.
13 But now abideth faith, hope, love, these three; [5]and the [6]greatest of these is love.

14 Follow after love; yet desire earnestly spiritual *gifts*, but rather that ye may pro-
2 phesy. For he that speaketh in a tongue speaketh not unto men, but unto God; for no man [7]understandeth; but in the spirit he speaketh mys-
3 teries. But he that prophesieth speaketh unto men edification, and comfort, and
4 consolation. He that speaketh in a tongue [8]edifieth himself; but he that prophesieth
5 [8]edifieth the church. Now I would have you all speak with tongues, but rather that ye should prophesy: and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.
6 But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching?
7 Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is
8 piped or harped? For if the trumpet give an uncertain voice, who shall prepare himself for war? So also ye, unless
9 ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speak-
10 ing into the air. There are, it may be, so many kinds of voices in the world, and [9]no *kind* is without signification.
11 If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian [10]unto
12 me. So also ye, since ye are zealous of [11]spiritual *gifts*, seek that ye may abound unto the edifying of the church.
13 Wherefore let him that speaketh in a tongue pray that he
14 may interpret. For if I pray in a tongue, my spirit prayeth,
15 but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with
16 the understanding also. Else if thou bless with the spirit, how shall he that filleth the place of [12]the unlearned say the Amen at thy giving of thanks, seeing he knoweth not
17 what thou sayest? For thou verily givest thanks well, but
18 the other is not [13]edified. I thank God, I speak with tongues

[1] Or, *covereth*

[2] Gr. *in a riddle.*

[3] Gr. *know fully.*

[4] Gr. *known fully.*

[5] Or, *but greater than these*

[6] Gr. *greater.*

[7] Gr. *heareth.*

[8] Gr. *buildeth up.*

[9] Or, *nothing is without voice*

[10] Or, *in my case*

[11] Gr. *spirits.*

[12] Or, *him that is without gifts*: and so in ver. 23, 24.

[13] Gr. *builded up.*

Let the Women keep Silence

Practice directed

Summary
The Substance of the Gospel

19 more than you all: howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.

20 Brethren, be not children in mind: howbeit in malice be ye babes, but in mind be [1]men.

21 In the law it is written, By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear

22 me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to the unbelieving: but prophesying *is for a sign*, not to the unbelieving, but to them

23 that believe. If therefore the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are

24 mad? But if all prophesy, and there come in one unbelieving or unlearned, he is [2]reproved

25 by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is [3]among you indeed.

26 What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto

27 edifying. If any man speaketh in a tongue, *let it be* by two, or at the most three, and *that* in turn; and let one in-

28 terpret: but if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 And let the prophets speak *by* two or three, and let the

30 others [4]discern. But if a revelation be made to another sitting by, let the first keep

1 Gr. *of full age.*

2 Or, *convicted*

3 Or, *in*

4 Gr. *discriminate.*

5 Or, *exhorted*

6 Many ancient authorities read *But if any man knoweth not, he is not known.*

7 Or, *saved, if ye hold fast what I preached unto you, except &c.*

8 Gr. *with what word.*

9 Or, *without cause*

silence. For ye all can pro- 31
phesy one by one, that all may
learn, and all may be [5]com-
forted; and the spirits of the 32
prophets are subject to the pro-
phets; for God is not *a God* of 33
confusion, but of peace; as in
all the churches of the saints.

Let the women keep silence 34
in the churches: for it is not
permitted unto them to speak;
but let them be in subjection,
as also saith the law. And 35
if they would learn anything,
let them ask their own hus-
bands at home: for it is
shameful for a woman to
speak in the church. What? 36
was it from you that the word
of God went forth? or came
it unto you alone?

If any man thinketh himself 37
to be a prophet, or spiritual,
let him take knowledge of the
things which I write unto you,
that they are the command-
ment of the Lord. [6]But if 38
any man is ignorant, let him
be ignorant.

Wherefore, my brethren, de- 39
sire earnestly to prophesy,
and forbid not to speak with
tongues. But let all things be 40
done decently and in order.

Now I make known unto **15**
you, brethren, the gospel
which I preached unto you,
which also ye received, where-
in also ye stand, by which also 2
ye are [7]saved; *I make known,*
I say, [8]in what words I
preached it unto you, if ye
hold it fast, except ye be-
lieved [9]in vain. For I de- 3
livered unto you first of all
that which also I received,
how that Christ died for our
sins according to the scrip-
tures; and that he was 4
buried; and that he hath
been raised on the third day
according to the scriptures;
and that he appeared to Ce- 5
phas; then to the twelve;

6 then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some
7 are fallen asleep; then he appeared to James; then to
8 all the apostles; and last of all, as unto one born out of due time, he appeared to
9 me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the
10 church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found [1] vain; but I laboured more abundantly than they all: yet not I, but the grace of
11 God which was with me. Whether then *it be* I or they, so we preach, and so ye believed.
12 Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resur-
13 rection of the dead? But if there is no resurrection of the dead, neither hath Christ been
14 raised: and if Christ hath not been raised, then is our preaching [1] vain, [2] your faith
15 also is [1] vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up [3] Christ: whom he raised not up, if so be that the dead are not
16 raised. For if the dead are not raised, neither hath Christ
17 been raised: and if Christ hath not been raised, your faith is vain; ye are yet in
18 your sins. Then they also which are fallen asleep in
19 Christ have perished. [4] If in this life only we have hoped in Christ, we are of all men most pitiable.
20 But now hath Christ been raised from the dead, the firstfruits of them that are asleep.
21 For since by man *came* death, by man *came* also the resurrection of the dead. For as
22 in Adam all die, so also in [3] Christ shall all be made alive. But each in his own
23 order: Christ the firstfruits; then they that are Christ's, at his [5] coming. Then *cometh*
24 the end, when he shall deliver up the kingdom to [6] God, even the Father; when he shall have abolished all rule and all authority and power.
25 For he must reign, till he hath put all his enemies under his
26 feet. The last enemy that shall be abolished is death.
27 For, He put all things in subjection under his feet. [7] But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things
28 have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.
29 Else what shall they do which are baptized for the dead? If the dead are not raised at all, why then are
30 they baptized for them? why
31 do we also stand in jeopardy every hour? I protest by [8] that glorying in you, brethren, which I have in Christ Jesus
32 our Lord, I die daily. If after the manner of men I fought with beasts at Ephesus, [9] what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die.
33 Be not deceived: Evil company doth corrupt good manners.
34 [10] Awake up righteously, and sin not; for some have no knowledge of God: I speak *this* to move you to shame.
35 But some one will say, How are the dead raised? and with
36 what manner of body do they come? Thou foolish one, that

1 Or, *void*

2 Some ancient authorities read *our*.

3 Gr. *the Christ*.

4 Or, *If we have only hoped in Christ in this life*

5 Gr. *presence*.

6 Gr. *the God and Father*.

7 Or, *But when he shall have said, All things are put in subjection (evidently excepting him that did subject all things unto him), when, I say, all things &c.*

8 Or, *your glorying*

9 Or, *what doth it profit me, if the dead are not raised? Let us eat &c.*

10 Gr. *Awake out of drunkenness righteously*.

Christ's Resurrection
Chief Hours.

Assumption

Concerning the Collection

which thou thyself sowest is not
37 quickened, except it die: and
that which thou sowest, thou
sowest not the body that shall
be, but a bare grain, it may
chance of wheat, or of some
38 other kind; but God giveth
it a body even as it pleased
him, and to each seed a body
39 of its own. All flesh is not the
same flesh: but there is one
flesh of men, and another flesh
of beasts, and another flesh of
birds, and another of fishes.
40 There are also celestial bodies,
and bodies terrestrial: but the
glory of the celestial is one,
and the *glory* of the terrestrial
41 is another. There is one glory
of the sun, and another glory
of the moon, and another glory
of the stars; for one star dif-
fereth from another star in
42 glory. So also is the resur-
rection of the dead. It is
sown in corruption; it is
43 raised in incorruption: it is
sown in dishonour; it is rais-
ed in glory: it is sown in
weakness; it is raised in
44 power: it is sown a natural
body; it is raised a spiritual
body. If there is a natural
body, there is also a spiritual
45 *body*. So also it is written,
The first man Adam became
a living soul. The last Adam
became a life-giving spirit.
46 Howbeit that is not first which
is spiritual, but that which
is natural; then that which
47 is spiritual. The first man is
of the earth, earthy: the se-
48 cond man is of heaven. As
is the earthy, such are they
also that are earthy: and as
is the heavenly, such are they
49 also that are heavenly. And
as we have borne the image of
the earthy, [1]we shall also bear
the image of the heavenly.
50 Now this I say, brethren,
that flesh and blood cannot
inherit the kingdom of God;
neither doth corruption in-
herit incorruption. Behold, I
51 tell you a mystery: We shall
not all sleep, but we shall all be
changed, in a moment, in the
52 twinkling of an eye, at the last
trump: for the trumpet shall
sound, and the dead shall be
raised incorruptible, and we
53 shall be changed. For this
corruptible must put on in-
corruption, and this mortal
54 must put on immortality. But
when [2]this corruptible shall
have put on incorruption, and
this mortal shall have put on
immortality, then shall come
to pass the saying that is
written, Death is swallowed up
55 [3]in victory. O death, where
is thy victory? O death, where
56 is thy sting? The sting of death
is sin; and the power of sin
57 is the law: but thanks be to
God, which giveth us the vic-
tory through our Lord Jesus
58 Christ. Wherefore, my belov-
ed brethren, be ye stedfast,
unmoveable, always abound-
ing in the work of the Lord,
forasmuch as ye know that
your labour is not [4]vain in
the Lord.

16 Now concerning the col-
lection for the saints, as I
gave order to the churches of
2 Galatia, so also do ye. Upon
the first day of the week let
each one of you lay by him
in store, as he may prosper,
that no collections be made
3 when I come. And when I
arrive, [5]whomsoever ye shall
approve by letters, them will
I send to carry your bounty
4 unto Jerusalem: and if it be
meet for me to go also, they
5 shall go with me. But I will
come unto you, when I shall
have passed through Mace-
donia; for I do pass through
6 Macedonia; but with you it
may be that I shall abide, or
even winter, that ye may set

1 Many ancient authorities read *let us also bear.*

2 Many ancient authorities omit *this corruptible shall have put on incorruption, and.*

3 Or, *victoriously*

4 Or, *void*

5 Or, *whomsoever ye shall approve, them will I send with letters*

me forward on my journey
7 whithersoever I go. For I do
not wish to see you now by
the way; for I hope to tarry
a while with you, if the Lord
8 permit. But I will tarry at
9 Ephesus until Pentecost; for
a great door and effectual is
opened unto me, and there
are many adversaries.
10 Now if Timothy come, see
that he be with you without
fear; for he worketh the work
11 of the Lord, as I also do: let
no man therefore despise him.
But set him forward on his
journey in peace, that he may
come unto me: for I expect
12 him with the brethren. But
as touching Apollos the bro-
ther, I besought him much to
come unto you with the bre-
thren: and it was not at all
[1] *his* will to come now; but he
will come when he shall have
opportunity.
13 Watch ye, stand fast in the
faith, quit you like men, be
14 strong. Let all that ye do be
done in love.
15 Now I beseech you, bre-

[1] Or, *God's will that he should come now*

[2] Gr. *presence.*

[3] That is, *Our Lord cometh.*

thren (ye know the house of
Stephanas, that it is the first-
fruits of Achaia, and that they
have set themselves to minister
unto the saints), that ye also 16
be in subjection unto such, and
to every one that helpeth in
the work and laboureth. And 17
I rejoice at the [2] coming of
Stephanas and Fortunatus and
Achaicus: for that which was
lacking on your part they sup-
plied. For they refreshed my 18
spirit and yours: acknowledge
ye therefore them that are
such.
The churches of Asia salute 19
you. Aquila and Prisca salute
you much in the Lord, with
the church that is in their
house. All the brethren salute 20
you. Salute one another with
a holy kiss.
The salutation of me Paul 21
with mine own hand. If any 22
man loveth not the Lord, let
him be anathema. [3] Maran
atha. The grace of the Lord 23
Jesus Christ be with you. My 24
love be with you all in Christ
Jesus. Amen.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

---

1 Paul, an apostle of Christ
Jesus through the will of God,
and Timothy [1] our brother, un-
to the church of God which is
at Corinth, with all the saints
which are in the whole of A-
2 chaia: Grace to you and peace
from God our Father and the
Lord Jesus Christ.
3 Blessed *be* the God and Fa-
ther of our Lord Jesus Christ,

[1] Gr. *the brother.*

the Father of mercies and God
of all comfort; who comfort- 4
eth us in all our affliction,
that we may be able to com-
fort them that are in any af-
fliction, through the comfort
wherewith we ourselves are
comforted of God. For as the 5
sufferings of Christ abound un-
to us, even so our comfort al-
so aboundeth through Christ.

Salutation

Salutation

Salutation

"The Lord ... Comfo...

Before his Visit on this account

Paul's Conscious sincerity

Not fiction - inspiring to ... with them

Exhorts to Tenderness in discipline

6 But whether we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings
7 which we also suffer: and our hope for you is stedfast; knowing that, as ye are partakers of the sufferings, so also are ye
8 of the comfort. For we would not have you ignorant, brethren, concerning our affliction which befell *us* in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despair-
9 ed even of life: [1]yea, we ourselves have had the [2]answer of death within ourselves, that we should not trust in ourselves, but in God which rais-
10 eth the dead: who delivered us out of so great a death, and will deliver: on whom we have [3]set our hope that he
11 will also still deliver us; ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.
12 For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to you-
13 ward. For we write none other things unto you, than what ye read or even acknowledge, and I hope ye will acknowledge
14 unto the end: as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours, in the day of our Lord Jesus.
15 And in this confidence I was minded to come before unto you, that ye might have
16 a second [4]benefit; and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward on my journey unto Judæa. When I therefore was 17
thus minded, did I shew fickleness? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea and the nay nay? But as God is faith- 18
ful, our word toward you is not yea and nay. For the Son 19
of God, Jesus Christ, who was preached among you [5]by us, *even* [5]by me and Silvanus and Timothy, was not yea and nay, but in him is yea. For how 20
many soever be the promises of God, in him is the yea: wherefore also through him is the Amen, unto the glory of God through us. Now he that 21
stablisheth us with you [6]in Christ, and anointed us, is God; [7]who also sealed us, and 22
gave *us* the earnest of the Spirit in our hearts.
But I call God for a wit- 23
ness upon my soul, that to spare you I forbare to come unto Corinth. Not that we 24
have lordship over your faith, but are helpers of your joy: for by [8]faith ye stand. [9]But 2
I determined this for myself, that I would not come again to you with sorrow. For if 2
I make you sorry, who then is he that maketh me glad, but he that is made sorry by me? And I wrote this very 3
thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all. For out of much affliction 4
and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.
But if any hath caused sor- 5

1 Or, *but we ourselves*
2 Or, *sentence*
3 Some ancient authorities read *set our hope; and still will he deliver us.*
4 Or, *grace* Some ancient authorities read *joy.*
5 Gr. *through.*
6 Gr. *into.*
7 Or, *seeing that he both sealed us*
8 Or, *your faith*
9 Some ancient authorities read *For.*

row, he hath caused sorrow, not to me, but in part (that I press not too heavily) to
6 you all. Sufficient to such a one is this punishment which was *inflicted* by [1]the many;
7 so that contrariwise ye should [2]rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sor-
8 row. Wherefore I beseech you to confirm *your* love toward
9 him. For to this end also did I write, that I might know the proof of you, [3]whether ye are
10 obedient in all things. But to whom ye forgive anything, I *forgive* also: for what I also have forgiven, if I have forgiven anything, for your sakes *have I forgiven it* in the [4]per-
11 son of Christ; that no advantage may be gained over us by Satan: for we are not ignorant of his devices.
12 Now when I came to Troas for the gospel of Christ, and when a door was opened unto
13 me in the Lord, I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedonia.
14 But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of his knowledge in every place.
15 For we are a sweet savour of Christ unto God, in them that
16 are being saved, and in them that are perishing; to the one a savour from death unto death; to the other a savour from life unto life. And who is sufficient for these
17 things? For we are not as the many, [5]corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

3 Are we beginning again to commend ourselves? or need

[1] Gr. *the more.*

[2] Some ancient authorities omit *rather.*

[3] Some ancient authorities read *whereby.*

[4] Or, *presence*

[5] Or, *making merchandise of the word of God*

[6] Or, *testament*

[7] Gr. *in letters.*

[8] Gr. *in.*

[9] Or, *was being done away*

[10] Many ancient authorities read *For if to the ministration of condemnation there is glory.*

[11] Or, *is being done away*

[12] Gr. *through.*

[13] Or, *unto*

[14] Gr. *thoughts.*

we, as do some, epistles of commendation to you or from you? Ye are our epistle, 2
written in our hearts, known and read of all men; being 3
made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables *that are* hearts of flesh. And such 4
confidence have we through Christ to God-ward: not that 5
we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; who also made 6
us sufficient as ministers of a new [6]covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, [7]written, 7
and engraven on stones, came [8]with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which *glory* [9]was passing away: how shall not rather 8
the ministration of the spirit be with glory? [10]For if the 9
ministration of condemnation is glory, much rather doth the ministration of righteousness exceed in glory. For verily 10
that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. For if that which 11
[11]passeth away *was* [12]with glory, much more that which remaineth *is* in glory.

Having therefore such a 12
hope, we use great boldness of speech, and *are* not as 13
Moses, *who* put a veil upon his face, that the children of Israel should not look stedfastly [13]on the end of that which [9]was passing away: but 14
their [14]minds were hardened:

"As of God in the Sight of God,
speak we in Christ"

"Where the Spirit of the Lord is
there is Liberty"

"The transcendent Glory of the
Administration of the Spirit"

"Seeing we have this Ministry
we faint not"

"Therefore we faint not"

Having a house not made with
hands eternal in the heavens

(Death worketh in us, life in you)

Bearing about in the body the
dying of Jesus that the Life also
of Jesus may be manifested
in our Body

for until this very day at the reading of the old [1]covenant the same veil [2]remaineth unlifted; which *veil* is done a-
15 way in Christ. But unto this day, whensoever Moses is read, a veil lieth upon their heart.
16 But whensoever [3]it shall turn to the Lord, the veil is taken
17 away. Now the Lord is the Spirit: and where the Spirit of the Lord is, *there* is liberty.
18 But we all, with unveiled face [4]reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from [5]the Lord the Spirit.

4 Therefore seeing we have this ministry, even as we obtained mercy, we faint not:
2 but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God.
3 But and if our gospel is veiled, it is veiled in them that
4 are perishing: in whom the god of this [6]world hath blinded the [7]minds of the unbelieving, [8]that the [9]light of the gospel of the glory of Christ, who is the image of God, should not dawn *upon them*.
5 For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your [10]servants
6 [11]for Jesus' sake. Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the [9]light of the knowledge of the glory of God in the face of Jesus Christ.
7 But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and
8 not from ourselves; we *are* pressed on every side, yet not

1 Or, *testament*

2 Or, *remaineth, it not being revealed that it is done away*

3 Or, a man *shall turn*

4 Or, *beholding as in a mirror*

5 Or, *the Spirit* which is *the Lord*

6 Or, *age*

7 Gr. *thoughts.*

8 Or, *that they should not see the light . . . . image of God*

9 Gr. *ill mind*

10 Gr. *bondservants.*

11 Some ancient authorities read *through Jesus.*

12 Or, *left behind*

13 Gr. *putting to death.*

14 Some ancient authorities omit *the Lord.*

15 Gr. *the more.*

16 Or, *bodily frame*

straitened; perplexed, yet not unto despair; pursued, yet not 9
13 forsaken; smitten down, yet not destroyed; always bearing 10
about in the body the 13 dying of Jesus, that the life also of Jesus may be manifested in our body. For we which live 11
are alway delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. So 12
then death worketh in us, but life in you. But having the 13
same spirit of faith, according to that which is written, I believed, and therefore did I speak; we also believe, and therefore also we speak; know- 14
ing that he which raised up 14 the Lord Jesus shall raise up us also with Jesus, and shall present us with you. For all 15
things *are* for your sakes, that the grace, being multiplied through 15 the many, may cause the thanksgiving to abound unto the glory of God.

Wherefore we faint not; but 16
though our outward man is decaying, yet our inward man 17
is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we 18
look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

5 For we know that if the earthly house of our 16 tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. For verily in 2
this we groan, longing to be clothed upon with our habitation which is from heaven: if 3
so be that being clothed we shall not be found naked. For 4
indeed we that are in this

[1] tabernacle do groan, [2] being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be
5 swallowed up of life. Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit.
6 Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the
7 Lord (for we walk by faith, not
8 by [3] sight); we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord.
9 Wherefore also we [4] make it our aim, whether at home or absent, to be well-pleasing
10 unto him. For we must all be made manifest before the judgement-seat of Christ; that each one may receive the things *done* [5] in the body, according to what he hath done, whether *it be* good or bad.
11 Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest also in
12 your consciences. We are not again commending ourselves unto you, but *speak as* giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance,
13 and not in heart. For whether we [6] are beside ourselves, it is unto God; or whether we are of sober mind, it is unto
14 you. For the love of Christ constraineth us; because we thus judge, that one died for
15 all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died
16 and rose again. Wherefore we henceforth know no man after

[1] Or, *bodily frame*

[2] Or, *being burdened, in that we would not be unclothed, but would be clothed upon*

[3] Gr. *appearance.*

[4] Gr. *are ambitious.*

[5] Gr. *through.*

[6] Or, *were*

[7] Or, *there is a new creation*

[8] Or, *placed in us*

[9] Or, *Holy Spirit*: and so throughout this book.

[10] Gr. *through.*

the flesh: even though we have known Christ after the flesh, yet now we know *him so* no more. Wherefore if any 17
man is in Christ, [7] *he is* a new creature: the old things are passed away; behold, they are become new. But all things 18
are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that 19
God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having [8] committed unto us the word of reconciliation.
We are ambassadors there- 20
fore on behalf of Christ, as though God were intreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God. Him who knew no 21
sin he made *to be* sin on our behalf; that we might become the righteousness of God in him. And working together 6
with him we intreat also that ye receive not the grace of
God in vain (for he saith, 2
At an acceptable time I hearkened unto thee,
And in a day of salvation did I succour thee:
behold, now is the acceptable time; behold, now is the day of salvation): giving no occasion 3
of stumbling in anything, that our ministration be not blamed; but in everything com- 4
mending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in
distresses, in stripes, in impri- 5
sonments, in tumults, in labours, in watchings, in fastings; in pureness, in know- 6
ledge, in longsuffering, in kindness, in the [9] Holy Ghost, in love unfeigned, in the word 7
of truth, in the power of God; [10] by the armour of righteousness on the right hand

"In everything commending ourselves
as ministers of God"

"The Love of Christ constrains us"

Reciprocate our affection

Tomorrow I cancel you salutation

Disgrace with the Athenians

We are not deputies

8 and on the left, by glory
and dishonour, by evil report
and good report; as deceivers,
9 and *yet* true; as unknown,
and *yet* well known; as dying,
and behold, we live; as chas-
10 tened, and not killed; as sor-
rowful, yet alway rejoicing; as
poor, yet making many rich;
as having nothing, and *yet*
possessing all things.
11 Our mouth is open unto
you, O Corinthians, our heart
12 is enlarged. Ye are not strait-
ened in us, but ye are strait-
ened in your own affections.
13 Now for a recompense in like
kind (I speak as unto *my*
children), be ye also enlarged.
14 Be not unequally yoked with
unbelievers: for what fellow-
ship have righteousness and
iniquity? or what communion
15 hath light with darkness? And
what concord hath Christ with
[1]Belial? or what portion hath
a believer with an unbeliever?
16 And what agreement hath a
[2]temple of God with idols? for
we are a [2]temple of the living
God; even as God said, I will
dwell in them, and walk in
them; and I will be their God,
and they shall be my people.
17 Wherefore
Come ye out from among
them, and be ye separate,
saith the Lord,
And touch no unclean thing;
And I will receive you,
18 And will be to you a Father,
And ye shall be to me sons
and daughters,
7 saith the Lord Almighty. Hav-
ing therefore these promises,
beloved, let us cleanse our-
selves from all defilement of
flesh and spirit, perfecting holi-
ness in the fear of God.
2 [3]Open your hearts to us:
we wronged no man, we cor-
rupted no man, we took ad-
8 vantage of no man. I say it
not to condemn *you*: for I
have said before, that ye are
in our hearts to die together
and live together. Great is my 4
boldness of speech toward you,
great is my glorying on your
behalf: I am filled with com-
fort, I overflow with joy in all
our affliction.
For even when we were come 5
into Macedonia, our flesh had
no relief, but *we were* afflicted
on every side; without *were*
fightings, within *were* fears.
Nevertheless he that comfort- 6
eth the lowly, *even* God, com-
forted us by the [4]coming of
Titus; and not by his [4]coming 7
only, but also by the comfort
wherewith he was comforted
in you, while he told us your
longing, your mourning, your
zeal for me; so that I rejoiced
yet more. For though I made 8
you sorry with my epistle, I
do not regret it, though I did
regret; [5]for I see that that
epistle made you sorry, though
but for a season. Now I re- 9
joice, not that ye were made
sorry, but that ye were made
sorry unto repentance: for ye
were made sorry after a godly
sort, that ye might suffer loss
by us in nothing. For godly 10
sorrow worketh repentance
[6]unto salvation, *a repentance*
which bringeth no regret: but
the sorrow of the world work-
eth death. For behold, this 11
selfsame thing, that ye were
made sorry after a godly sort,
what earnest care it wrought
in you, yea, what clearing of
yourselves, yea, what indigna-
tion, yea, what fear, yea, what
longing, yea, what zeal, yea,
what avenging! In everything
ye approved yourselves to be
pure in the matter. So al- 12
though I wrote unto you, *I*
wrote not for his cause that
did the wrong, nor for his
cause that suffered the wrong,
but that your earnest care for

1 Gr. *Beliar.*
2 Or, *sanctuary*
3 Gr. *Make room for us.*
4 Gr. *presence.*
5 Some ancient authorities omit *for.*
6 Or, *unto a salvation which bringeth no regret*

us might be made manifest unto you in the sight of God.
13 Therefore we have been comforted: and in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by
14 you all. For if in anything I have gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also, which I made before Titus, was found to be truth.
15 And his inward affection is more abundantly toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received
16 him. I rejoice that in every thing I am of good courage concerning you.

8 Moreover, brethren, we make known to you the grace of God which hath been given in the
2 churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their [1] liberality. For according to their
3 power, I bear witness, yea and beyond their power, *they gave*
4 of their own accord, beseeching us with much intreaty in regard of this grace and the fellowship in the ministering to
5 the saints: and *this*, not as we had hoped, but first they gave their own selves to the Lord, and to us by the will of
6 God. Insomuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in you
7 this grace also. But as ye abound in everything, *in* faith, and utterance, and knowledge, and *in* all earnestness, and *in* [2] your love to us, *see* that ye
8 abound in this grace also. I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your
9 love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. And here-
10 in I give *my* judgement: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but
11 also to will. But now complete the doing also; that as *there was* the readiness to will, so *there may be* the completion
12 also out of your ability. For if the readiness is there, *it is* acceptable according as *a man* hath, not according as *he* hath
13 not. For *I say* not *this*, that others may be eased, *and* ye
14 distressed: but by equality; your abundance *being a supply* at this present time for their want, that their abundance also may become *a supply* for your want; that there may be
15 equality: as it is written, He that *gathered* much had nothing over; and he that *gathered* little had no lack.
16 But thanks be to God, which putteth the same earnest care
17 for you into the heart of Titus. For indeed he accepted our exhortation; but being himself very earnest, he went forth
18 unto you of his own accord. And we have sent together with him the brother whose
19 praise in the gospel *is spread* through all the churches; and not only so, but who was also appointed by the churches to travel with us in *the matter of* this grace, which is ministered by us to the glory of the Lord, and *to shew* our readiness: avoiding this, that any
20 man should blame us in *the matter of* this bounty which
21 is ministered by us: for we take thought for things honourable, not only in the sight

[1] Gr. *singleness.*

[2] Some ancient authorities read *our love to you.*

The zeal of Macedonia
in
ministering to the saints

to be emulated under the guid.
of Titus & his associate

Your zeal in the matter
already my boast

My confident and authoritative
tone warranted

and occasion of thanksgiving
to God

of the Lord, but also in the
22 sight of men. And we have
sent with them our brother,
whom we have many times
proved earnest in many things,
but now much more earnest,
by reason of the great confi-
dence which *he hath* in you.
23 Whether *any inquire* about
Titus, *he is* my partner and *my*
fellow-worker to you-ward; or
our brethren, *they are* the
[1] messengers of the churches,
they are the glory of Christ.
24 [2] Shew ye therefore unto them
in the face of the churches the
proof of your love, and of our
glorying on your behalf.

9 For as touching the minis-
tering to the saints, it is super-
fluous for me to write to you:
2 for I know your readiness, of
which I glory on your behalf
to them of Macedonia, that A-
chaia hath been prepared for
a year past; and [3] your zeal
hath stirred up [4] very many of
3 them. But I have sent the
brethren, that our glorying on
your behalf may not be made
void in this respect; that, even
as I said, ye may be prepar-
4 ed: lest by any means, if
there come with me any of
Macedonia, and find you un-
prepared, we (that we say not,
ye) should be put to shame in
5 this confidence. I thought it
necessary therefore to intreat
the brethren, that they would
go before unto you, and make
up beforehand your aforepro-
mised [5] bounty, that the same
might be ready, as a matter of
bounty, and not of [6] extortion.

6 But this *I say*, He that sow-
eth sparingly shall reap also
sparingly: and he that soweth
7 [7] bountifully shall reap also
7 [7] bountifully. *Let* each man *do*
according as he hath purposed
in his heart; not [8] grudgingly,
or of necessity: for God loveth
8 a cheerful giver. And God is

[1] Gr. *apostles.*

[2] Or, *Shew ye therefore in the face . . . on your behalf unto them.*

[3] Or, *emulation of you*

[4] Gr. *the more part.*

[5] Gr. *blessing.*

[6] Or, *covetousness*

[7] Gr. *with blessings.*

[8] Gr. *of sorrow.*

[9] Gr. *singleness.*

able to make all grace abound
unto you; that ye, having al-
ways all sufficiency in every-
thing, may abound unto every
good work: as it is written, 9
He hath scattered abroad,
he hath given to the poor;
His righteousness abideth
for ever.
And he that supplieth seed 10
to the sower and bread for
food, shall supply and multi-
ply your seed for sowing, and
increase the fruits of your
righteousness: ye being en- 11
riched in everything unto
all [9] liberality, which worketh
through us thanksgiving to
God. For the ministration of 12
this service not only filleth up
the measure of the wants of
the saints, but aboundeth also
through many thanksgivings
unto God; seeing that through 13
the proving *of you* by this mi-
nistration they glorify God for
the obedience of your confes-
sion unto the gospel of Christ,
and for the [9] liberality of *your*
contribution unto them and
unto all; while they themselves 14
also, with supplication on your
behalf, long after you by rea-
son of the exceeding grace of
God in you. Thanks be to God 15
for his unspeakable gift.

Now I Paul myself intreat **10**
you by the meekness and
gentleness of Christ, I who in
your presence am lowly among
you, but being absent am of
good courage toward you: yea, 2
I beseech you, that I may not
when present shew courage
with the confidence wherewith
I count to be bold against
some, which count of us as if
we walked according to the
flesh. For though we walk in 3
the flesh, we do not war ac-
cording to the flesh (for the 4
weapons of our warfare are
not of the flesh, but mighty
before God to the casting down

of strong holds); casting down [1] imaginations, and every high
5 thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of
6 Christ; and being in readiness to avenge all disobedience, when your obedience shall be
7 fulfilled. [2] Ye look at the things that are before your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's,
8 so also are we. For though I should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not
9 be put to shame: that I may not seem as if I would terrify
10 you by my letters. For, His letters, they say, are weighty and strong; but his bodily presence is weak, and his
11 speech of no account. Let such a one reckon this, that, what we are in word by letters when we are absent, such *are* we also in deed when we are
12 present. For we are not bold [3] to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without un-
13 derstanding. But we will not glory beyond *our* measure, but according to the measure of the [4] province which God apportioned to us as a measure,
14 to reach even unto you. For we stretch not ourselves overmuch, as though we reached not unto you: for we [5] came even as far as unto you in
15 the gospel of Christ: not glorying beyond *our* measure, *that is*, in other men's labours; but having hope that, as your faith groweth, we shall be magnified in you according to our [4] province unto *further* abundance, so as to preach the 16
gospel even unto the parts beyond you, *and* not to glory in another's [4] province in regard of things ready to our hand. But he that glorieth, let him 17
glory in the Lord. For not 18
he that commendeth himself is approved, but whom the Lord commendeth.

Would that ye could bear 11
with me in a little foolishness: [6] nay indeed bear with me. For 2
I am jealous over you with [7] a godly jealousy: for I espoused you to one husband, that I might present you *as* a pure virgin to Christ. But I fear, 3
lest by any means, as the serpent beguiled Eve in his craftiness, your [8] minds should be corrupted from the simplicity and the purity that is toward Christ. For if he that cometh 4
preacheth another Jesus, whom we did not preach, or *if* ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with *him*. For I reckon that I am 5
not a whit behind [9] the very chiefest apostles. But though 6
I be rude in speech, yet *am* I not in knowledge; nay, in everything we have made *it* manifest among all men to you-ward. Or did I commit a 7
sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for nought? I robbed 8
other churches, taking wages *of them* that I might minister unto you; and when I was pre- 9
sent with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in everything I kept myself

1 Or, *reasonings*

2 Or, *Do ye look . . face?*

3 Gr. *to judge ourselves among, or to judge ourselves with.*

4 Or, *limit* Gr. *measuring-rod.*

5 Or, *were the first to come*

6 Or, *but indeed ye do bear with me.*

7 Gr. *a jealousy of God.*

8 Gr. *thoughts.*

9 Or, *those pre-eminent apostles*

by my hearing when
among you

and by any history and
apostolic career

and exalted Experiences

from being burdensome unto you, and *so* will I keep *myself*.
10 As the truth of Christ is in me, no man shall stop me of this glorying in the regions of
11 Achaia. Wherefore? because I love you not? God knoweth.
12 But what I do, that I will do, that I may cut off [1] occasion from them which desire an occasion; that wherein they glory, they may be found even
13 as we. For such men are false apostles, deceitful workers, fashioning themselves into
14 apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel
15 of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.
16 I say again, Let no man think me foolish; but if *ye do*, yet as foolish receive me, that
17 I also may glory a little. That which I speak, I speak not after the Lord, but as in foolishness, in this confidence of glorying.
18 Seeing that many glory after
19 the flesh, I will glory also. For ye bear with the foolish gladly,
20 being wise *yourselves*. For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you *captive*, if he exalteth himself, if he smiteth you on
21 the face. I speak by way of disparagement, as though we had been weak. Yet whereinsoever any is bold (I speak in
22 foolishness), I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham?
23 so am I. Are they ministers of Christ? (I speak as one beside himself) I more; in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five 24
times received I forty *stripes* save one. Thrice was I beaten 25
with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; *in* journeyings 26
often, *in* perils of rivers, *in* perils of robbers, *in* perils from *my* [2] countrymen, *in* perils from the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; *in* labour and travail, in watch- 27
ings often, in hunger and thirst, in fastings often, in cold and nakedness. [3] Beside those things 28
that are without, there is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not 29
weak? who is made to stumble, and I burn not? If I 30
must needs glory, I will glory of the things that concern my weakness. The God and 31
Father of the Lord Jesus, he who is blessed [4] for evermore, knoweth that I lie not. In 32
Damascus the governor under Aretas the king guarded the city of the Damascenes, in
order to take me: and through 33
a window was I let down in a basket by the wall, and escaped his hands.

[5] I must needs glory, though **12**
it is not expedient; but I will come to visions and revelations of the Lord. I know a 2
man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up
even to the third heaven. And 3
I know such a man (whether in the body, or apart from the body, I know not; God knoweth), how that he was caught up 4
into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.

1 Gr. *the occasion of them.*

2 Gr. *race.*

3 Or, *Beside the things which I omit* Or, *Beside the things that come out of course*

4 Gr. *unto the ages.*

5 Some ancient authorities read *Now to glory is not expedient, but I will come &c.*

5 On behalf of such a one will
I glory: but on mine own be-
half I will not glory, save in
6 *my* weaknesses. For if I should
desire to glory, I shall not be
foolish; for I shall speak the
truth: but I forbear, lest any
man should account of me
above that which he seeth me
7 *to be*, or heareth from me. And
by reason of the exceeding
greatness of the revelations—
wherefore, that I should not
be exalted overmuch, there
was given to me a [1]thorn in
the flesh, a messenger of Satan
to buffet me, that I should not
8 be exalted overmuch. Con-
cerning this thing I besought
the Lord thrice, that it might
9 depart from me. And he hath
said unto me, My grace is suffi-
cient for thee: for *my* power
is made perfect in weakness.
Most gladly therefore will I
rather glory in my weaknesses,
that the strength of Christ may
10 [2]rest upon me. Wherefore I
take pleasure in weaknesses, in
injuries, in necessities, in per-
secutions, in distresses, for
Christ's sake: for when I am
weak, then am I strong.
11 I am become foolish: ye
compelled me; for I ought to
have been commended of you:
for in nothing was I behind
[3]the very chiefest apostles,
12 though I am nothing. Truly
the signs of an apostle were
wrought among you in all pa-
tience, by signs and wonders
13 and [4]mighty works. For what
is there wherein ye were made
inferior to the rest of the
churches, except *it be* that I
myself was not a burden to
you? forgive me this wrong.
14 Behold, this is the third time
I am ready to come to you;
and I will not be a burden to
you: for I seek not yours, but
you: for the children ought
not to lay up for the parents,
but the parents for the chil-
dren. And I will most gladly 15
spend and be [5]spent for your
souls. If I love you more
abundantly, am I loved the
less? But be it so, I did not 16
myself burden you; but, being
crafty, I caught you with guile.
Did I take advantage of you 17
by any one of them whom I
have sent unto you? I exhort- 18
ed Titus, and I sent the bro-
ther with him. Did Titus take
any advantage of you? walked
we not by the same Spirit? *walk-
ed we* not in the same steps?
[6]Ye think all this time that 19
we are excusing ourselves un-
to you. In the sight of God
speak we in Christ. But all
things, beloved, *are* for your
edifying. For I fear, lest by any 20
means, when I come, I should
find you not such as I would,
and should myself be found of
you such as ye would not; lest
by any means *there should be*
strife, jealousy, wraths, fac-
tions, backbitings, whisperings,
swellings, [7]tumults; lest, when 21
I come again, my God should
humble me before you, and I
should mourn for many of them
that have sinned heretofore,
and repented not of the un-
cleanness and fornication and
lasciviousness which they com-
mitted.
This is the third time I am 13
coming to you. At the mouth
of two witnesses or three shall
every word be established. I 2
have said [8]beforehand, and I
do say [8]beforehand, [9]as when
I was present the second time,
so now, being absent, to them
that have sinned heretofore,
and to all the rest, that, if I
come again, I will not spare; 3
seeing that ye seek a proof
of Christ that speaketh in me;
who to you-ward is not weak,
but is powerful in you: for he 4
was crucified through weak-

1 Or, *stake*

2 Or, *cover me* Gr. *spread a taber-nacle over me.*

3 Or, *those pre-eminent apostles*

4 Gr. *powers.*

5 Gr. *spend out.*

6 Or, *Think ye . . . you?*

7 Or, *disorders*

8 Or, *plainly*

9 Or, *as if I were present the second time, even though I am now absent*

In all he aimed to do,
them

Self commendation
afforded for

Admonitions preliminary to
another visit

Closing Admonitions

Benediction

Salutation

their apostasy. Suspicions

Paul's prophecy received upon

ness, yet he liveth through the power of God. For we also are weak [1] in him, but we shall live with him through the power of God toward you.
5 Try your own selves, whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless
6 indeed ye be reprobate. But I hope that ye shall know that
7 we are not reprobate. Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which is honourable, [2] though we be as repro-
8 bate. For we can do nothing against the truth, but for the
9 truth. For we rejoice, when we are weak, and ye are strong: this we also pray for, even your perfecting. For this cause 10
I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.

Finally, brethren, [3] farewell. 11
Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you.
Salute one another with a 12
holy kiss.
All the saints salute you. 13
The grace of the Lord Jesus 14
Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

[1] Many ancient authorities read *with*.
[2] Gr. *and that*.
[3] Or, *rejoice: be perfected*

THE EPISTLE OF PAUL TO THE
GALATIANS.

1 PAUL, an apostle (not from men, neither through [1] man, but through Jesus Christ, and God the Father, who raised
2 him from the dead), and all the brethren which are with
me, unto the churches of Ga-
3 latia: Grace to you and peace [2] from God the Father, and our
4 Lord Jesus Christ, who gave himself for our sins, that he might deliver us out of this present evil [3] world, according
to the will of our God and
5 Father: to whom *be* the glory [4] for ever and ever. Amen.
6 I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gos-
7 pel; which is not another *gospel*: only there are some that trouble you, and would pervert the gospel of Christ. But 8
though we, or an angel from heaven, should preach [5] unto you any gospel [6] other than that which we preached unto you, let him be anathema. As 9
we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema. For 10
am I now persuading men, or God? or am I seeking to please men? if I were still pleasing men, I should not be a [7] servant of Christ.
For I make known to you, 11
brethren, as touching the gospel which was preached by me, that it is not after man. For 12
neither did I receive it from [1] man, nor was I taught it, but *it came to me* through reve-

[1] Or, *a man*
[2] Some ancient authorities read *from God our Father, and the Lord Jesus Christ.*
[3] Or, *age*
[4] Gr. *unto the ages of the ages.*
[5] Some ancient authorities omit *unto you.*
[6] Or, *contrary to that*
[7] Gr. *bond-servant.*

13 lation of Jesus Christ. For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made
14 havock of it: and I advanced in the Jews' religion beyond many of mine own age [1]among my countrymen, being more exceedingly zealous for the traditions of my fathers.
15 But when it was the good pleasure of God, who separated me, *even* from my mother's womb, and called me
16 through his grace, to reveal his Son in me, that I might preach him among the Gentiles; immediately I conferred
17 not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me: but I went away into Arabia; and again I returned unto Damascus.
18 Then after three years I went up to Jerusalem to [2]visit Cephas, and tarried with him
19 fifteen days. But other of the apostles saw I none, [3]save
20 James the Lord's brother. Now touching the things which I write unto you, behold, be-
21 fore God, I lie not. Then I came into the regions of Syria
22 and Cilicia. And I was still unknown by face unto the churches of Judæa which were
23 in Christ: but they only heard say, He that once persecuted us now preacheth the faith of which he once made havock;
24 and they glorified God in me.

2 Then [4]after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with
2 me. And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles, but privately before them who [5]were of repute, lest by any means I should be running, or had run, in vain. But not even Titus who
3 was with me, being a Greek, was compelled to be circumcised: [6]and that because of the
4 false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:
5 to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with
6 you. But from those who [5]were reputed to be somewhat ([7]whatsoever they were, it maketh no matter to me: God accepteth not man's person)—they, I say, who were of repute
7 imparted nothing to me: but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with *the gospel* of the circumcision (for
8 he that wrought for Peter unto the apostleship of the circumcision wrought for me also
9 unto the Gentiles); and when they perceived the grace that was given unto me, James and Cephas and John, they who [5]were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; only *they would*
10 that we should remember the poor; which very thing I was also zealous to do.
11 But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before that cer-
12 tain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest of the
13 Jews dissembled likewise with him; insomuch that even Bar-

1 Gr. *in my race.*
2 Or, *become acquainted with*
3 Or, *but only*
4 Or, *in the course of*
5 Or, *are*
6 Or, *but it was because of*
7 Or, *what they once were*

not learned at Jerusalem

yet endorsed by "the Three"

and maintained aged
? ~~Peter's mother-in-law's sister~~

The Polity adopted agreeing to this I saw

The Covenant of Faith ante-dates it

nabas was carried away with
14 their dissimulation. But when
I saw that they walked not up-
rightly according to the truth
of the gospel, I said unto Ce-
phas before *them* all, If thou,
being a Jew, livest as do the
Gentiles, and not as do the
Jews, how compellest thou the
Gentiles to live as do the Jews?
15 We being Jews by nature, and
16 not sinners of the Gentiles, yet
knowing that a man is not jus-
tified by [1] the works of the law,
[2] save through faith in Jesus
Christ, even we believed on
Christ Jesus, that we might be
justified by faith in Christ, and
not by the works of the law:
because by the works of the law
17 shall no flesh be justified. But
if, while we sought to be jus-
tified in Christ, we ourselves
also were found sinners, is
Christ a minister of sin?
18 God forbid. For if I build
up again those things which
I destroyed, I prove myself a
19 transgressor. For I through
[3] the law died unto [3] the law,
that I might live unto God.
20 I have been crucified with
Christ; [4] yet I live; *and yet*
no longer I, but Christ liveth
in me: and that *life* which I
now live in the flesh I live in
faith, *the faith* which is in the
Son of God, who loved me, and
21 gave himself up for me. I do
not make void the grace of
God: for if righteousness is
through [3] the law, then Christ
died for nought.

3 O foolish Galatians, who did
bewitch you, before whose eyes
Jesus Christ was openly set
2 forth crucified? This only
would I learn from you, Re-
ceived ye the Spirit by [1] the
works of the law, or by the
3 [5] hearing of faith? Are ye so
foolish? having begun in the
Spirit, are ye now perfected
4 in the flesh? Did ye suffer so
many things in vain? if it be
indeed in vain. He therefore
5 that supplieth to you the Spi-
rit, and worketh [7] miracles [8] a-
mong you, *doeth he it* by [1] the
works of the law, or by the
[5] hearing of faith? Even as A-
6 braham believed God, and it
was reckoned unto him for
righteousness. [9] Know there-
7 fore that they which be of
faith, the same are sons of
Abraham. And the scripture,
8 foreseeing that God [10] would
justify the [11] Gentiles by faith,
preached the gospel before-
hand unto Abraham, *saying*,
In thee shall all the nations
9 be blessed. So then they which
be of faith are blessed with
10 the faithful Abraham. For as
many as are of [1] the works of
the law are under a curse:
for it is written, Cursed is
every one which continueth
not in all things that are
written in the book of the
11 law, to do them. Now that
no man is justified [12] by the
law in the sight of God, is
evident: for, The righteous
12 shall live by faith; and the
law is not of faith; but, He
that doeth them shall live in
13 them. Christ redeemed us
from the curse of the law,
having become a curse for
us: for it is written, Cursed is
every one that hangeth on a
14 tree: that upon the Gentiles
might come the blessing of
Abraham in Christ Jesus;
that we might receive the
promise of the Spirit through
faith.

15 Brethren, I speak after the
manner of men: Though it be
but a man's [13] covenant, yet
when it hath been confirm-
ed, no one maketh it void, or
16 addeth thereto. Now to A-
braham were the promises
spoken, and to his seed. He
saith not, And to seeds, as of

1 Or, *works of law*

2 Or, *but only*

3 Or, *law*

4 Or, *and it is no longer I that live, but Christ &c.*

5 Or, *message*

6 Or, *do ye now make an end in the flesh?*

7 Gr. *powers.*

8 Or, *in*

9 Or, *Ye perceive*

10 Gr. *justifieth.*

11 Gr. *nations.*

12 Gr. *in.*

13 Or, *testament*

many; but as of one, And to thy seed, which is Christ.
17 Now this I say; A [1]covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of
18 none effect. For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham
19 by promise. What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; *and it was* ordained through angels by the hand of a media-
20 tor. Now a mediator is not *a mediator* of one; but God
21 is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law.
22 Howbeit the scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.
23 But before [2]faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be
24 revealed. So that the law hath been our tutor *to bring us* unto Christ, that we might be
25 justified by faith. But now that faith is come, we are no
26 longer under a tutor. For ye are all sons of God, through
27 faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ.
28 There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one *man* in Christ Jesus.
29 And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

1 Or, *testament*

2 Or, *the faith*

3 Or, *elements*

4 Gr. *former.*

5 Gr. *spat out.*

6 Or. *of yours*

But I say that so long as 4
the heir is a child, he differeth nothing from a bondservant, though he is lord of all; but 2
is under guardians and stewards until the term appointed
of the father. So we also, when 3
we were children, were held in bondage under the [3]rudiments of the world: but when the 4
fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them 5
which were under the law, that we might receive the adoption of sons. And because 6
ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that 7
thou art no longer a bondservant, but a son; and if a son, then an heir through God.
Howbeit at that time, not 8
knowing God, ye were in bondage to them which by nature are no gods: but now 9
that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly [3]rudiments, whereunto ye desire to be in bondage over again? Ye observe days, and 10
months, and seasons, and years.
I am afraid of you, lest by any 11
means I have bestowed labour upon you in vain.
I beseech you, brethren, be 12
as I *am*, for I *am* as ye *are*. Ye did me no wrong: but ye 13
know that because of an infirmity of the flesh I preached the gospel unto you the [4]first time: and that which was a 14
temptation to you in my flesh ye despised not, nor [5]rejected; but ye received me as an angel of God, *even* as Christ Jesus. Where then is that 15
gratulation [6]of yourselves? for I bear you witness, that, if possible, ye would have plucked out your eyes and

Faith exalts the Ward to
dignity of Son

2 Which dignity they seem
to be deserting

While under the Law we
were Wards

Contrast between
present state
& coming

In Christ Jesus neither Circumcision availeth nor uncircumcision

All vexata of the Law
fondness: Christ
set free

Freedom not to be misused

16 given them to me. So then
am I become your enemy, be-
cause I [1]tell you the truth?
17 They zealously seek you in no
good way; nay, they desire to
shut you out, that ye may
18 seek them. But it is good to
be zealously sought in a good
matter at all times, and not
only when I am present with
19 you. My little children, of
whom I am again in travail
until Christ be formed in you,
20 yea, I could wish to be present
with you now, and to change
my voice; for I am perplexed
about you.
21 Tell me, ye that desire to be
under the law, do ye not hear
22 the law? For it is written,
that Abraham had two sons,
one by the handmaid, and one
23 by the freewoman. Howbeit
the *son* by the handmaid is
born after the flesh; but the
son by the freewoman *is born*
24 through promise. Which things
contain an allegory: for these
women are two covenants; one
from mount Sinai, bearing
children unto bondage, which
25 is Hagar. [2]Now this Hagar is
mount Sinai in Arabia, and
answereth to the Jerusalem
that now is: for she is in
bondage with her children.
26 But the Jerusalem that is
above is free, which is our
27 mother. For it is written,

Rejoice, thou barren that
bearest not;
Break forth and cry, thou
that travailest not:
For more are the children
of the desolate than of
her which hath the hus-
band.

28 Now [3]we, brethren, as Isaac
was, are children of promise.
29 But as then he that was born
after the flesh persecuted him
that was born after the Spirit,
30 even so it is now. Howbeit
what saith the scripture? Cast
31 out the handmaid and her
son: for the son of the hand-
maid shall not inherit with the
son of the freewoman. Where-
fore, brethren, we are not chil-
dren of a handmaid, but of the
5 1 freewoman. [4]With freedom did
Christ set us free: stand fast
therefore, and be not entangled
again in a yoke of bondage.
2 Behold, I Paul say unto
you, that, if ye receive cir-
3 cumcision, Christ will profit
you nothing. Yea, I testify
again to every man that re-
ceiveth circumcision, that he
4 is a debtor to do the whole
law. Ye are [5]severed from
Christ, ye who would be jus-
tified by the law; ye are
5 fallen away from grace. For
we through the Spirit by faith
wait for the hope of righteous-
6 ness. For in Christ Jesus nei-
ther circumcision availeth any-
thing, nor uncircumcision; but
faith [6]working through love.
7 Ye were running well; who
did hinder you that ye should
8 not obey the truth? This per-
suasion *came* not of him that
9 calleth you. A little leaven
10 leaveneth the whole lump. I
have confidence to you-ward
in the Lord, that ye will be
none otherwise minded: but
he that troubleth you shall
bear his judgement, whosoever
11 he be. But I, brethren, if I still
preach circumcision, why am
I still persecuted? then hath
the stumblingblock of the cross
12 been done away. I would that
they which unsettle you would
even [7]cut themselves off.
13 For ye, brethren, were call-
ed for freedom; only *use* not
your freedom for an occasion
to the flesh, but through love
14 be servants one to another.
For the whole law is fulfilled
in one word, *even* in this;
15 Thou shalt love thy neigh-
bour as thyself. But if ye

1 Or, *deal truly with you*

2 Many ancient authorities read *For Sinai is a mountain in Arabia.*

3 Many ancient authorities read *ye.*

4 Or, *For freedom*

5 Gr. *brought to nought.*

6 Or, *wrought*

7 Or, *mutilate themselves*

bite and devour one another, take heed that ye be not consumed one of another.

16 But I say, Walk by the Spirit, and ye shall not fulfil the
17 lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would.
18 But if ye are led by the Spirit, ye are not under the law.
19 Now the works of the flesh are manifest, which are *these*, fornication, uncleanness, las-
20 civiousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, [1] he-
21 resies, envyings, drunkenness, revellings, and such like: of the which I [2] forewarn you, even as I did [2] forewarn you, that they which practise such things shall not inherit the
22 kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, good-
23 ness, faithfulness, meekness, [3] temperance: against such
24 there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.
25 If we live by the Spirit, by the Spirit let us also walk.
26 Let us not be vainglorious, provoking one another, envying one another.

6 Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted.
2 Bear ye one another's burdens, and so fulfil the law of
3 Christ. For if a man thinketh himself to be something, when he is nothing, he de-
4 ceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of [4] his neighbour. For
5 each man shall bear his own [5] burden.

6 But let him that is taught in the word communicate unto him that teacheth in all
7 good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that
8 shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.
9 And let us not be weary in well-doing: for in due season we shall reap, if we faint not.
10 So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

11 See with how large letters I [6] have written unto you with
12 mine own hand. As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted [7] for the
13 cross of Christ. For not even they who [8] receive circumcision do themselves keep [9] the law; but they desire to have you circumcised, that they may glory
14 in your flesh. But far be it from me to glory, save in the cross of our Lord Jesus Christ, through [10] which the world hath been crucified unto me, and I unto the world. For neither
15 is circumcision anything, nor uncircumcision, but a new
16 [11] creature. And as many as shall walk by this rule, peace *be* upon them, and mercy, and upon the Israel of God.
17 From henceforth let no man trouble me: for I bear branded on my body the marks of Jesus.
18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

1 Or, *parties*

2 Or, *tell you plainly*

3 Or, *self-control*

4 Gr. *the other.*

5 Or, *load*

6 Or, *write*

7 Or, *by reason of*

8 Some ancient authorities read *have been circumcised.*

9 Or, *a law*

10 Or, *whom*

11 Or, *creation*

The Spirit & the flesh
contrary the one to the other

The Division Harmonized

Neither circumcision nor uncircumcision but a new creature

Mutual Helpfulness Promoted

Benediction

"Salutation"

"Introduction" of the Epistle

which Paul frequently may have more fully

THE EPISTLE OF PAUL THE APOSTLE TO THE

EPHESIANS.

1 PAUL, an apostle of Christ Jesus through the will of God, to the saints which are [1] at Ephesus, and the faith-
2 ful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ.
3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the hea-
4 venly *places* in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before [2] him
5 in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good
6 pleasure of his will, to the praise of the glory of his grace, [3] which he freely bestow-
7 ed on us in the Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his
8 grace, [4] which he made to abound toward us in all wis-
9 dom and prudence, having made known unto us the mystery of his will, according to his good pleasure which he
10 purposed in him unto a dispensation of the fulness of the [5] times, to sum up all things in Christ, the things [6] in the heavens, and the things upon
11 the earth; in him, *I say*, in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will;
12 to the end that we should be unto the praise of his glory, we who [7] had before hoped in
13 Christ: in whom ye also, having heard the word of the truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with the Holy Spirit of promise,
14 which is an earnest of our inheritance, unto the redemption of *God's* own possession, unto the praise of his glory.
15 For this cause I also, having
16 Jesus which is [8] among you, and [9] which *ye shew* toward all the saints, cease not to give
17 thanks for you, making mention *of you* in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him;
18 having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the
19 saints, and what the exceeding greatness of his power to us-
20 ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the
21 heavenly *places*, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this [10] world, but also in that
22 which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the
23 church, which is his body, the fulness of him that filleth all in all.

1 Some very ancient authorities omit *at Ephesus.*

2 Or, *him: having in love foreordained us*

3 Or, *wherein he end us*

4 Or, *wherewith he abounded*

5 Gr. *seasons.*

6 Gr. *upon.*

7 Or, *have*

8 Or, *in*

9 Many ancient authorities insert *the love.*

10 Or, *age*

2 And you *did he quicken*, when ye were dead through
2 your trespasses and sins, wherein aforetime ye walked according to the [1]course of this world, according to the prince of the power of the air, of the spirit that now worketh in the sons
3 of disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the [2]mind, and were by nature children of wrath, even
4 as the rest:—but God, being rich in mercy, for his great love wherewith he loved us,
5 even when we were dead through our trespasses, quickened us together [3]with Christ (by grace have ye been saved),
6 and raised us up with him, and made us to sit with him in the heavenly *places*, in
7 Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in kindness toward us
8 in Christ Jesus: for by grace have ye been saved through faith; and that not of yourselves: *it is* the gift of God:
9 not of works, that no man
10 should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.
11 Wherefore remember, that aforetime ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the
12 flesh, made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in
13 the world. But now in Christ Jesus ye that once were far off are made nigh in the blood of
14 Christ. For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his
15 flesh the enmity, *even* the law of commandments *contained* in ordinances; that he might create in himself of the twain one new man, *so* making peace;
16 and might reconcile them both in one body unto God through the cross, having slain the enmity thereby:
17 and he came and [4]preached peace to you that were far off, and peace
18 to them that were nigh: for through him we both have our access in one Spirit unto the Father.
19 So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the
20 household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom
21 [5]each several building, fitly framed together, groweth into a holy
22 [6]temple in the Lord; in whom ye also are builded together [7]for a habitation of God in the Spirit.

3 For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—
2 if so be that ye have heard of the [8]dispensation of that grace of God which was given me to you-ward;
3 how that by revelation was made known unto me the mystery, as I wrote afore in few words, whereby,
4 when ye read, ye can perceive my understanding in the mystery of Christ;
5 which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; *to wit*,
6 that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus

1 Gr. *age.*

2 Gr. *thoughts.*

3 Some ancient authorities read *in Christ.*

4 Gr. *preached good tidings of peace.*

5 Gr. *every building.*

6 Or, *sanctuary*

7 Gr. *into.*

8 Or, *stewardship*

Walk worthy of your calling

even the grace of Christ
[illegible]

Dorothy

7 through the gospel, whereof I
was made a minister, accord-
ing to the gift of that grace of
God which was given me ac-
cording to the working of his
8 power. Unto me, who am less
than the least of all saints,
was this grace given, to preach
unto the Gentiles the unsearch-
9 able riches of Christ; and to
[1] make all men see what is the
[2] dispensation of the mystery
which from all ages hath been
hid in God who created all
10 things; to the intent that now
unto the principalities and the
powers in the heavenly *places*
might be made known through
the church the manifold wis-
11 dom of God, according to the
[3] eternal purpose which he pur-
posed in Christ Jesus our Lord:
12 in whom we have boldness and
access in confidence through
13 [4] our faith in him. Wherefore
I ask that [5] ye faint not at
my tribulations for you, which
[6] are your glory.
14 For this cause I bow my
15 knees unto the Father, from
whom every [7] family in heaven
16 and on earth is named, that
he would grant you, according
to the riches of his glory, that
ye may be strengthened with
power through his Spirit in
17 the inward man; that Christ
may dwell in your hearts
through faith; to the end that
ye, being rooted and grounded
18 in love, may be strong to ap-
prehend with all the saints
what is the breadth and length
19 and height and depth, and to
know the love of Christ which
passeth knowledge, that ye
may be filled unto all the ful-
ness of God.
20 Now unto him that is able
to do exceeding abundantly
above all that we ask or think,
according to the power that
21 worketh in us, unto him *be*
the glory in the church and
in Christ Jesus unto [8] all ge-
nerations for ever and ever.
Amen.

4 I therefore, the prisoner in
the Lord, beseech you to walk
worthily of the calling where-
2 with ye were called, with all
lowliness and meekness, with
longsuffering, forbearing one
3 another in love; giving dili-
gence to keep the unity of the
Spirit in the bond of peace.
4 *There is* one body, and one
Spirit, even as also ye were
called in one hope of your call-
5 ing; one Lord, one faith, one
6 baptism, one God and Father
of all, who is over all, and
7 through all, and in all. But
unto each one of us was the
grace given according to the
measure of the gift of Christ.
8 Wherefore he saith,

When he ascended on high,
he led captivity captive,
And gave gifts unto men.

9 (Now this, He ascended, what
is it but that he also descended
[9] into the lower parts of the
10 earth? He that descended is
the same also that ascended
far above all the heavens, that
11 he might fill all things.) And
he gave some *to be* apostles;
and some, prophets; and some,
evangelists; and some, pastors
12 and teachers; for the perfect-
ing of the saints, unto the work
of ministering, unto the build-
ing up of the body of Christ:
13 till we all attain unto the unity
of the faith, and of the know-
ledge of the Son of God, unto
a fullgrown man, unto the
measure of the stature of
14 the fulness of Christ: that we
may be no longer children,
tossed to and fro and car-
ried about with every wind
of doctrine, by the sleight of
men, in craftiness, after the
15 wiles of error; but [10] speaking
truth in love, may grow up in
all things into him, which is

[1] Some ancient authorities read *bring to light what is.*
[2] Or, *stewardship*
[3] Gr. *purpose of the ages.*
[4] Or, *the faith of him*
[5] Or, *I*
[6] Or, *is*
[7] Gr. *fatherhood.*
[8] Gr. *all the generations of the age of the ages.*
[9] Some ancient authorities insert *first.*
[10] Or, *dealing truly*

16 the head, *even* Christ; from whom all the body fitly framed and knit together [1]through that which every joint supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love.

17 This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of

18 their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the harden-

19 ing of their heart; who being past feeling gave themselves up to lasciviousness, [2]to work all uncleanness with

20 [3]greediness. But ye did not

21 so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in

22 Jesus: that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts

23 of deceit; and that ye be renewed in the spirit of your

24 mind, and put on the new man, [4]which after God hath been created in righteousness and holiness of truth.

25 Wherefore, putting away falsehood, speak ye truth each one with his neighbour: for we are members one of an-

26 other. Be ye angry, and sin not: let not the sun go down

27 upon your [5]wrath: neither give

28 place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing that is good, that he may have whereof to give to him that

29 hath need. Let no corrupt speech proceed out of your mouth, but such as is good for [6]edifying as the need may be, that it may give grace to them that hear. And grieve 30
not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bit- 31
terness, and wrath, and anger, and clamour, and railing, be put away from you, with all malice: and be ye kind one 32
to another, tender-hearted, forgiving each other, even as God also in Christ forgave [7]you.

5 Be ye therefore imitators of God, as beloved children; and walk in love, even as 2
Christ also loved you, and gave himself up for [8]us, an offering and a sacrifice to God for an odour of a sweet smell.
But fornication, and all un- 3
cleanness, or covetousness, let it not even be named among you, as becometh saints; nor 4
filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks. For this ye know of 5
a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and God.
Let no man deceive you with 6
empty words: for because of these things cometh the wrath of God upon the sons of disobedience. Be not ye there- 7
fore partakers with them; for 8
ye were once darkness, but are now light in the Lord: walk as children of light (for the 9
fruit of the light is in all goodness and righteousness and truth), proving what is well- 10
pleasing unto the Lord; and 11
have no fellowship with the unfruitful works of darkness, but rather even [9]reprove them; for the things which are done 12
by them in secret it is a shame even to speak of. But all things 13
when they are [10]reproved are made manifest by the light: for everything that is made manifest is light. Wherefore 14

1 Gr. *through every joint of the supply.*

2 Or, *to make a trade of*

3 Or, *covetousness*

4 Or, *which is after God, created &c.*

5 Gr. *provocation.*

6 Gr. *the building up of the need.*

7 Many ancient authorities read *us.*

8 Some ancient authorities read *you.*

9 Or, *convict*

10 Or, *convicted*

and no copies to be
circulated

Walk at Hilarion & Light-

Sundry Admonitions

"redeeming the time", etc.

Children and Parents.

Domestic Duties:—
Directions to Wives & Husbands;

Servants and Masters.

"Put on the whole Armour &c."

he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.

15 Look therefore carefully how ye walk, not as unwise, but as
16 wise; [1]redeeming the time, because the days are evil.
17 Wherefore be ye not foolish, but understand what the will
18 of the Lord is. And be not drunken with wine, wherein is riot, but be filled [2]with the
19 Spirit; speaking [3]one to another in psalms and hymns and spiritual songs, singing and making melody with your
20 heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to [4]God, even the Fa-
21 ther; subjecting yourselves one to another in the fear of Christ.

22 Wives, *be in subjection* unto your own husbands, as unto the
23 Lord. For the husband is the head of the wife, as Christ also is the head of the church, *being* himself the saviour of the
24 body. But as the church is subject to Christ, [5]so *let* the wives also *be* to their hus-
25 bands in everything. Husbands, love your wives, even as Christ also loved the church,
26 and gave himself up for it; that he might sanctify it, having cleansed it by the [6]washing of
27 water with the word, that he might present the church to himself a glorious *church*, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.
28 Even so ought husbands also to love their own wives as their own bodies. He that lov-
29 eth his own wife loveth himself: for no man ever hated his own flesh; but nourisheth and cherisheth it, even as
30 Christ also the church; because we are members of his
31 body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall be-
32 come one flesh. This mystery is great: but I speak in regard of Christ and of the church.
33 Nevertheless do ye also severally love each one his own wife even as himself; and *let* the wife see that she fear her husband.

6 Children, obey your parents in the Lord: for this is right.
2 Honour thy father and mother (which is the first com-
3 mandment with promise), that it may be well with thee, and
4 thou [7]mayest live long on the [8]earth. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

5 [9]Servants, be obedient unto them that according to the flesh are your [10]masters, with fear and trembling, in single-
6 ness of your heart, as unto Christ; not in the way of eye-service, as men-pleasers; but
7 as [9]servants of Christ, doing the will of God from the [11]heart;
8 with good will doing service, as unto the Lord, and not unto men: knowing that what-
9 soever good thing each one doeth, the same shall he receive again from the Lord, whether *he be* bond or free. And, ye [10]masters, do the same things unto them, and forbear threatening: knowing that both their Master and yours is in heaven, and there is no respect of persons with him.

10 [12]Finally, [13]be strong in the Lord, and in the strength of his
11 might. Put on the whole armour of God, that ye may be able to stand against the wiles
12 of the devil. For our wrestling is not against flesh and blood, but against the principalities,

1 Gr. *buying up the opportunity.*

2 Or, *in spirit*

3 Or, *to yourselves*

4 Gr. *the God and Father.*

5 Or, *so are the wives also*

6 Gr. *laver.*

7 Or, *shalt*

8 Or, *land*

9 Gr. *Bondservants.*

10 Gr. *lords.*

11 Gr. *soul.*

12 Or, *From henceforth*

13 Gr. *be made powerful.*

against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly
13 *places*. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and, having
14 done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteous-
15 ness, and having shod your feet with the preparation of the gos-
16 pel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil *one*.
17 And take the helmet of salvation, and the sword of the Spirit, which is the word of
18 God: with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, 19
that utterance may be given unto me [1] in opening my mouth, to make known with boldness the mystery of the gospel, for which I am an 20
ambassador in [2] chains; that in it I may speak boldly, as I ought to speak.

But that ye also may know 21
my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things:
whom I have sent unto you 22
for this very purpose, that ye may know our state, and that he may comfort your hearts.

Peace be to the brethren, 23
and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all 24
them that love our Lord Jesus Christ in uncorruptness.

1 Or, *in opening my mouth with boldness, to make known*

2 Gr. *a chain.*

THE EPISTLE OF PAUL THE APOSTLE TO THE

PHILIPPIANS.

1 PAUL and Timothy, [1] servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi, with the [2] bishops
2 and deacons: Grace to you and peace from God our Father and the Lord Jesus Christ.

3 I thank my God upon all
4 my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with
5 joy, for your fellowship in furtherance of the gospel from
6 the first day until now; being confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ:
even as it is right for me to 7
be thus minded on behalf of you all, because [3] I have you in my heart, inasmuch as, both in my bonds and in the defence and confirmation of the gospel, ye all are partakers with me of grace. For God 8
is my witness, how I long after you all in the tender mercies of Christ Jesus. And this I 9
pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may [4] ap- 10
prove the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; being filled 11
with the [5] fruits of righteous-

1 Gr. *bond-servants.*

2 Or, *overseers*

3 Or, *ye have me in your heart*

4 Or, *prove the things that differ*

5 Gr. *fruit.*

"To live is Christ, and
to die is gain"

Sundry Exhortations: —
to lowliness of mind — the
mind of Christ.

ness, which are through Jesus Christ, unto the glory and praise of God.

12 Now I would have you know, brethren, that the things *which happened* unto me have fallen out rather unto the progress
13 of the gospel; so that my bonds became manifest in Christ [1] throughout the whole prætorian guard, and to all
14 the rest; and that most of the brethren in the Lord, [2] being confident through my bonds, are more abundantly bold to speak the word of God
15 without fear. Some indeed preach Christ even of envy and strife; and some also of
16 good will: the one *do it* of love, knowing that I am set for the defence of the gospel:
17 but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for
18 me in my bonds. What then? only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will
19 rejoice. For I know that this shall turn to my salvation, through your supplication and the supply of the Spirit of
20 Jesus Christ, according to my earnest expectation and hope, that in nothing shall I be put to shame, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether by life,
21 or by death. For to me to live is Christ, and to die is
22 gain. [3] But if to live in the flesh,—*if* this is the fruit of my work, then [4] what I shall
23 choose [5] I wot not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is
24 very far better: yet to abide in the flesh is more needful
25 for your sake. And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy [6] in the faith; that 26
your glorying may abound in Christ Jesus in me through my presence with you again.
Only [7] let your manner of life 27
be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving [8] for the faith of the gospel; and 28
in nothing affrighted by the adversaries: which is for them an evident token of perdition, but of your salvation, and that
from God; because to you it 29
hath been granted in the behalf of Christ, not only to believe on him, but also to
suffer in his behalf: having 30
the same conflict which ye saw in me, and now hear to be in me.

If there is therefore any com- **2**
fort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender
mercies and compassions, ful- 2
fil ye my joy, that ye be of the same mind, having the same love, being of one accord, [9] of one mind; *doing* 3
nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not 4
looking each of you to his own things, but each of you also
to the things of others. Have 5
this mind in you, which was also in Christ Jesus: who, 6
[10] being in the form of God, counted it not [11] a prize to be
on an equality with God, but 7
emptied himself, taking the form of a [12] servant, [13] being made in the likeness of men;
and being found in fashion as 8
a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the

1 Gr. *in the whole Prætorium.*

2 Gr. *trusting in my bonds.*

3 Or, *But if to live in the flesh* be my lot, *this is the fruit of my work: and what I shall choose I wot not.*

4 Or, *what shall I choose?*

5 Or, *I do not make known*

6 Or, *of faith*

7 Gr. *behave as citizens worthily.*

8 Gr. *with.*

9 Some ancient authorities read *of the same mind.*

10 Gr. *being originally.*

11 Gr. *a thing to be grasped.*

12 Gr. *bondservant.*

13 Gr. *becoming in.*

9 cross. Wherefore also God highly exalted him, and gave unto him the name which is
10 above every name; that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and
11 [1] *things* under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
12 So then, my beloved, even as ye have always obeyed, not [2] as in my presence only, but now much more in my absence, work out your own salvation with fear and trem-
13 bling; for it is God which worketh in you both to will and to work, for his good plea-
14 sure. Do all things without murmurings and disputings;
15 that ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as [3] lights in the world,
16 holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain
17 neither labour in vain. Yea, and if I am [4] offered upon the sacrifice and service of your faith, I joy, and rejoice with
18 you all: and in the same manner do ye also joy, and rejoice with me.
19 But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know
20 your state. For I have no man likeminded, who will care
21 [5] truly for your state. For they all seek their own, not the
22 things of Jesus Christ. But ye know the proof of him, that, as a child *serveth* a father, *so* he served with me in further-
23 ance of the gospel. Him therefore I hope to send forthwith,

1 Or, things *of the world below*

2 Some ancient authorities omit *as*.

3 Gr. *luminaries*.

4 Gr. *poured out as a drink-offering*.

5 Gr. *genuinely*.

6 Gr. *apostle*.

7 Many ancient authorities read *to see you all*.

8 Many ancient authorities read *the Lord*.

9 Or, *farewell*

10 Or, *seemeth*

so soon as I shall see how it will go with me: but I trust 24
in the Lord that I myself also shall come shortly. But I 25
counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your [6] messenger and minister to my need; since he longed [7] after 26
you all, and was sore troubled, because ye had heard that he was sick: for indeed he was 27
sick nigh unto death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow. I have sent him 28
therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive 29
him therefore in the Lord with all joy; and hold such in honour: because for the work of 30
[8] Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.

Finally, my brethren, [9] rejoice in the Lord. To write 3
the same things to you, to me indeed is not irksome, but for you it is safe. Beware of 2
the dogs, beware of the evil workers, beware of the concision: for we are the circum- 3
cision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh: though I 4
myself might have confidence even in the flesh: if any other man [10] thinketh to have confidence in the flesh, I yet more: circumcised the eighth 5
day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching 6
the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, 7
found blameless. Howbeit what

to Christian zeal and
blamelessness.

Outward Advantages renounced for Christ

of Timothy, and
Scriptural studies

"Stand fast"

Personal Exhortation

Rejoice & pray

"Whatsoever things are true" etc.

The Heavenly Kingdom

"I have learned ... to be content"

things were [1]gain to me, these have I counted loss for Christ.
8 Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but [2]dung, that I may gain
9 Christ, and be found in him, [3]not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is of God
10 [4]by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming
11 conformed unto his death; if by any means I may attain unto the resurrection from the
12 dead. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may [5]apprehend that for which also I was apprehended by Christ Jesus.
13 Brethren, I count not myself [6]yet to have apprehended: but one thing *I do*, forgetting the things which are behind, and stretching forward to the things
14 which are before, I press on toward the goal unto the prize of the [7]high calling of God in
15 Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in anything ye are otherwise minded, even this shall God reveal unto you:
16 only, whereunto we have already attained, by that same *rule* let us walk.
17 Brethren, be ye imitators together of me, and mark them which so walk even as ye have
18 us for an ensample. For many walk, of whom I told you often, and now tell you even weeping, *that they are* the enemies of
19 the cross of Christ: whose end is perdition, whose god is the belly, and *whose* glory is in their shame, who mind earthly things. For our [8]citizenship 20
is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who 21
shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

Wherefore, my brethren be- 4
loved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

I exhort Euodia, and I ex- 2
hort Syntyche, to be of the same mind in the Lord. Yea, 3
I beseech thee also, true yokefellow, help these women, for they laboured with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

[9]Rejoice in the Lord alway: 4
again I will say, [9]Rejoice. Let 5
your [10]forbearance be known unto all men. The Lord is at hand. In nothing be anxious; 6
but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And 7
the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

Finally, brethren, whatso- 8
ever things are true, whatsoever things are [11]honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are [12]of good report; if there be any virtue, and if there be any praise, [13]think on these things. The 9
things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

But I [14]rejoice in the Lord 10

1 Gr. *gains.*
2 Or, *refuse*
3 Or, *not having as my righteousness that which is of the law*
4 Gr. *upon.*
5 Or, *apprehend, seeing that also I was apprehended*
6 Many ancient authorities omit *yet.*
7 Or, *upward*
8 Or, *commonwealth*
9 Or, *Farewell*
10 Or, *gentleness*
11 Gr. *reverend.*
12 Or, *gracious*
13 Gr. *take account of.*
14 Gr. *rejoiced.*

greatly, that now at length ye have revived your thought for me; [1]wherein ye did indeed take thought, but ye lacked
11 opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I
12 am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in
13 want. I can do all things in him that strengtheneth me.
14 Howbeit ye did well, that ye had fellowship with my af-
15 fliction. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only; for even in Thessalonica ye sent once and again
16 unto my need. Not that I seek
17 for the gift; but I seek for the fruit that increaseth to your account. But I have all things,
18 and abound: I am filled, having received from Epaphroditus the things *that came* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. And my God
19 shall fulfil every need of yours according to his riches in glory in Christ Jesus. Now unto our
20 God and Father *be* the glory [2]for ever and ever. Amen.
21 Salute every saint in Christ Jesus. The brethren which are
22 with me salute you. All the saints salute you, especially they that are of Cæsar's household.
23 The grace of the Lord Jesus Christ be with your spirit.

[1] Or, *seeing that*

[2] Gr. *unto the ages of the ages.*

THE EPISTLE OF PAUL THE APOSTLE TO THE

COLOSSIANS.

1 PAUL, an apostle of Christ Jesus through the will of God, and Timothy [1]our brother,
2 [2]to the saints and faithful brethren in Christ *which are* at Colossæ: Grace to you and peace from God our Father.
3 We give thanks to God the Father of our Lord Jesus Christ, praying always for
4 you, having heard of your faith in Christ Jesus, and of the love which ye have toward
5 all the saints, because of the hope which is laid up for you in the heavens, whereof ye heard before in the word of
6 the truth of the gospel, which is come unto you; even as it is also in all the world bearing fruit and increasing, as *it doth* in you also, since the day ye heard and knew the grace of God in truth; even as ye
7 learned of Epaphras our beloved fellow-servant, who is a faithful minister of Christ on
8 [3]our behalf, who also declared unto us your love in the Spirit.
9 For this cause we also, since the day we heard *it*, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily
10 of the Lord [4]unto all pleasing, bearing fruit in every good

[1] Gr. *the brother.*

[2] Or, *to those that are at Colossæ, holy and faithful brethren in Christ*

[3] Many ancient authorities read *your.*

[4] Or, *unto all pleasing, in every good work, bearing fruit and increasing &c.*

...ening
...Salutations

Benediction

...Dis...
...tation

Thanksgiving for their spiritual attainments

and Prayer for their Progress

Paul's afflictions tribulations &
the sufferings of the Church

His Efforts unbelievers ...
those who have not seen

Exhortation & Testimonies

work, and increasing [1] in the
11 knowledge of God; [2] strengthened [3] with all power, according to the might of his glory, unto all patience and
12 longsuffering with joy; giving thanks unto the Father, who made [4] us meet to be partakers of the inheritance of the saints
13 in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love;
14 in whom we have our redemption, the forgiveness of
15 our sins: who is the image of the invisible God, the firstborn
16 of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto
17 him; and he is before all things, and in him all things
18 [5] consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; [6] that in all things he might have the pre-
19 eminence. [7] For it was the good pleasure *of the Father* that in him should all the ful-
20 ness dwell; and through him to reconcile all things [8] unto [9] himself, having made peace through the blood of his cross; through him, *I say*, whether things upon the earth,
21 or things in the heavens. And you, being in time past alienated and enemies in your mind [10] in your evil works, yet
22 now [10] hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unre-
23 proveable before him: if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard,

1 Or, *by*

2 Gr. *made powerful.*

3 Or, *in*

4 Some ancient authorities read *you.*

5 That is, *hold together.*

6 Or, *that among all he might have*

7 Or, *For the whole fulness of God was pleased to dwell in him*

8 Or, *into him*

9 Or, *him*

10 Some ancient authorities read *ye have been reconciled.*

11 Or, *stewardship*

12 Gr. *from the ages and from the generations.*

13 Or, *in power*

14 Or, *fulness*

15 The ancient authorities vary much in the text of this passage.

which was preached in all creation under heaven; whereof I Paul was made a minister.

24 Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which *is* the church; whereof
25 I was made a minister, according to the [11] dispensation of God which was given me to you-ward, to fulfil the word
26 of God, *even* the mystery which hath been hid [12] from all ages and generations: but now hath it been manifested
27 to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory:
28 whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ;
29 whereunto I labour also, striving according to his working, which worketh in me [13] mightily.

2 For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen
2 my face in the flesh; that their hearts may be comforted, they being knit together in love, and unto all riches of the [14] full assurance of understanding, that they may know the mystery of God,
3 [15] *even* Christ, in whom are all the treasures of wisdom and knowledge hidden. This
4 I say, that no one may delude you with persuasiveness of speech. For though I am
5 absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As therefore ye received

Christ Jesus the Lord, *so* walk
7 in him, rooted and builded up
in him, and stablished [1]in your
faith, even as ye were taught,
abounding [2]in thanksgiving.
8 [3]Take heed lest there shall
be any one that maketh spoil
of you through his philosophy
and vain deceit, after the tra-
dition of men, after the [4]rudi-
ments of the world, and not
9 after Christ: for in him dwell-
eth all the fulness of the God-
10 head bodily, and in him ye
are made full, who is the head
of all principality and power:
11 in whom ye were also circum-
cised with a *circumcision not*
made with hands, in the put-
ting off of the body of the
flesh, in the circumcision of
12 Christ; having been buried
with him in baptism, wherein
ye were also raised with him
through faith in the working
of God, who raised him from
13 the dead. And you, being
dead through your trespasses
and the uncircumcision of
your flesh, you, *I say*, did he
quicken together with him,
having forgiven us all our
14 trespasses; having blotted out
[5]the bond written in ordi-
nances that was against us,
which was contrary to us:
and he hath taken it out of
the way, nailing it to the
15 cross; [6]having put off from
himself the principalities and
the powers, he made a show of
them openly, triumphing over
them in it.
16 Let no man therefore judge
you in meat, or in drink, or
in respect of a feast day or a
new moon or a sabbath day:
17 which are a shadow of the
things to come; but the body
18 is Christ's. Let no man rob
you of your prize [7]by a vo-
luntary humility and worship-
ping of the angels, [8]dwelling
in the things which he hath

1 Or, *by*
2 Some ancient authorities insert *in it.*
3 Or, *See whether*
4 Or, *elements*
5 Or, *the bond that was against us by its ordinances*
6 Or, *having put off from himself his body, he made a shew of the principalities &c.*
7 Or, *of his own mere will, by humility &c.*
8 Or, *taking his stand upon*
9 Many authorities, some ancient, insert *not.*
10 Or, *honour*
11 Many ancient authorities read *your.*
12 Gr. *Make dead.*
13 Some ancient authorities omit *upon the sons of disobedience.* See Eph. v. 6.
14 Or, *amongst whom*

[9]seen, vainly puffed up by his
fleshly mind, and not hold- 19
ing fast the Head, from whom
all the body, being supplied
and knit together through the
joints and bands, increaseth
with the increase of God.
If ye died with Christ from 20
the [4]rudiments of the world,
why, as though living in the
world, do ye subject your-
selves to ordinances, Handle 21
not, nor taste, nor touch (all 22
which things are to perish
with the using), after the pre-
cepts and doctrines of men?
Which things have indeed a 23
show of wisdom in will-wor-
ship, and humility, and seve-
rity to the body; *but are* not
of any [10]value against the in-
dulgence of the flesh.
If then ye were raised to- 3
gether with Christ, seek the
things that are above, where
Christ is, seated on the right
hand of God. Set your mind 2
on the things that are above,
not on the things that are
upon the earth. For ye died, 3
and your life is hid with Christ
in God. When Christ, *who is* 4
[11]our life, shall be manifested,
then shall ye also with him be
manifested in glory.
[12]Mortify therefore your 5
members which are upon the
earth; fornication, uncleanness, passion, evil desire, and
covetousness, the which is
idolatry; for which things' 6
sake cometh the wrath of God
[13]upon the sons of disobe-
dience; [14]in the which ye also 7
walked aforetime, when ye
lived in these things. But 8
now put ye also away all
these; anger, wrath, malice,
railing, shameful speaking out
of your mouth: lie not one to 9
another; seeing that ye have
put off the old man with his
doings, and have put on the 10
new man, which is being re-

False [illegible] carnet
[illegible] [which] [illegible] away
[illegible] Christ [illegible]
[illegible] new devices

Christ [illegible] dead to new
things

and then all new
with Christ in [illegible]

[illegible] vices [illegible]

[illegible] Natural Ordinances [illegible]
[illegible], "the [illegible], is Christ.

an ~~Christian~~ [illegible] exercised [illegible]

Sundry admonitions

Psychicus sent, together with Ordinances

Domestic Duties:—

Directions to wives and husbands; children and parents; servants and masters.

Sundry Salutations sent

newed unto knowledge after the image of him that created
11 him: where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all.
12 Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, longsuffer-
13 ing; forbearing one another, and forgiving each other, if any man have a complaint against any; even as [1] the Lord forgave you, so also do
14 ye: and above all these things *put on* love, which is the bond
15 of perfectness. And let the peace of Christ [2] rule in your hearts, to the which also ye were called in one body; and
16 be ye thankful. Let the word of [3] Christ dwell in you richly in all wisdom; teaching and admonishing [4] one another with psalms *and* hymns *and* spiritual songs, singing with grace in your hearts unto
17 God. And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.
18 Wives, be in subjection to your husbands, as is fitting in
19 the Lord. Husbands, love your wives, and be not bitter a-
20 gainst them. Children, obey your parents in all things, for this is well-pleasing in the
21 Lord. Fathers, provoke not your children, that they be not
22 discouraged. [5] Servants, obey in all things them that are your [6] masters according to the flesh; not with eyeservice, as men-pleasers, but in singleness of heart, fearing the Lord:
23 whatsoever ye do, work [7] heartily, as unto the Lord, and not
24 unto men; knowing that from the Lord ye shall receive the recompense of the inheritance:

[1] Many ancient authorities read *Christ.*

[2] Gr. *arbitrate.*

[3] Some ancient authorities read *the Lord*: others. *God.*

[4] Or, *yourselves*

[5] Gr. *Bond-servants.*

[6] Gr. *lords.*

[7] Gr. *from the soul.*

[8] Gr. *receive again the wrong.*

[9] Gr. *equality.*

[10] Gr. *buying up the opportunity.*

[11] Gr. *bond-servant.*

ye serve the Lord Christ. For 25
he that doeth wrong shall [8] receive again for the wrong that he hath done: and there is no respect of persons. [6] Masters, 4
render unto your [5] servants that which is just and [9] equal; knowing that ye also have a Master in heaven.

Continue stedfastly in prayer, 2
watching therein with thanksgiving; withal praying for us 3
also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; that I may make it manifest, 4
as I ought to speak. Walk 5
in wisdom toward them that are without, [10] redeeming the time. Let your speech be al- 6
ways with grace, seasoned with salt, that ye may know how ye ought to answer each one.

All my affairs shall Tychicus 7
make known unto you, the beloved brother and faithful minister and fellow-servant in the Lord: whom I have sent 8
unto you for this very purpose, that ye may know our estate, and that he may comfort your hearts; together 9
with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that *are done* here.

Aristarchus my fellow-pri- 10
soner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, receive him), and Jesus, 11
which is called Justus, who are of the circumcision: these only *are my* fellow-workers unto the kingdom of God, men that have been a comfort unto me. Epaphras, who 12
is one of you, a [11] servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand

perfect and fully assured in
13 all the will of God. For I
bear him witness, that he hath
much labour for you, and for
them in Laodicea, and for
14 them in Hierapolis. Luke, the
beloved physician, and Demas
15 salute you. Salute the bre-
thren that are in Laodicea,
and [1] Nymphas, and the church
16 that is in [2] their house. And
when [3] this epistle hath been
read among you, cause that
it be read also in the church
of the Laodiceans; and that
ye also read the epistle from
Laodicea. And say to Archip- 17
pus, Take heed to the ministry
which thou hast received in
the Lord, that thou fulfil it.
The salutation of me Paul 18
with mine own hand. Remem-
ber my bonds. Grace be with
you.

[1] The Greek may represent *Nympha.*

[2] Some ancient authorities read *her.*

[3] Gr. *the.*

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

1 PAUL, and Silvanus, and Ti-
mothy, unto the church of the
Thessalonians in God the Fa-
ther and the Lord Jesus Christ:
Grace to you and peace.
2 We give thanks to God al-
ways for you all, making men-
tion *of you* in our prayers;
3 remembering without ceasing
your work of faith and labour
of love and patience of hope
in our Lord Jesus Christ, be-
fore our God and Father;
4 knowing, brethren beloved of
5 God, your election, [1] how that
our gospel came not unto you
in word only, but also in power,
and in the [2] Holy Ghost, and *in*
much [3] assurance; even as ye
know what manner of men we
shewed ourselves toward you
6 for your sake. And ye be-
came imitators of us, and of
the Lord, having received the
word in much affliction, with
7 joy of the [2] Holy Ghost; so
that ye became an ensample
to all that believe in Mace-
8 donia and in Achaia. For
from you hath sounded forth
the word of the Lord, not only
in Macedonia and Achaia, but
in every place your faith to
God-ward is gone forth; so
that we need not to speak any-
thing. For they themselves 9
report concerning us what
manner of entering in we had
unto you; and how ye turned
unto God from idols, to serve
a living and true God, and to 10
wait for his Son from heaven,
whom he raised from the dead,
even Jesus, which delivereth us
from the wrath to come.
For yourselves, brethren, 2
know our entering in unto
you, that it hath not been
found vain: but having suf- 2
fered before, and been shame-
fully entreated, as ye know, at
Philippi, we waxed bold in our
God to speak unto you the
gospel of God in much con-
flict. For our exhortation *is* 3
not of error, nor of unclean-
ness, nor in guile: but even 4
as we have been approved of
God to be intrusted with the
gospel, so we speak; not as
pleasing men, but God which
proveth our hearts. For nei- 5

[1] Or, *because our gospel &c.*

[2] Or, *Holy Spirit*

[3] Or, *fulness*

Apostolic Closing, Salutation & Benediction

(Opening)
Salutation

Thanksgiving for their
reception of the Gospel

Reminder of their labors among them

The apostle's desire to see
them

Constrains him to send to the
Timothy
whose report makes him glad
and grateful

Thanksgiving for their
fidelity under persecution

ther at any time were we found using words of flattery, as ye know, nor a cloke of covet-
6 ousness, God is witness; nor seeking glory of men, neither from you, nor from others, when we might have [1]been burdensome, as apostles of
7 Christ. But we were [2]gentle in the midst of you, as when a nurse cherisheth her own
8 children: even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become
9 very dear to us. For ye remember, brethren, our labour and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God.
10 Ye are witnesses, and God *also*, how holily and righteously and unblameably we behaved ourselves toward you that believe:
11 as ye know how we *dealt with* each one of you, as a father with his own children, exhorting you, and encouraging *you*,
12 and testifying, to the end that ye should walk worthily of God, who [3]calleth you into his own kingdom and glory.
13 And for this cause we also thank God without ceasing, that, when ye received from us [4]the word of the message, *even the word* of God, ye accepted *it* not *as* the word of men, but, as it is in truth, the word of God, which also work-
14 eth in you that believe. For ye, brethren, became imitators of the churches of God which are in Judæa in Christ Jesus: for ye also suffered the same things of your own countrymen, even as they did of the
15 Jews; who both killed the Lord Jesus and the prophets, and drave out us, and please not God, and are contrary to

1 Or, *claimed honour*

2 Most of the ancient authorities read *babes.*

3 Some ancient authorities read *called.*

4 Gr. *the word of hearing.*

5 Gr. *a season of an hour.*

6 Gr. *presence.*

7 Some ancient authorities read *fellow-worker with God.*

8 Or, *plainly*

all men; forbidding us to speak 16
to the Gentiles that they may be saved; to fill up their sins alway: but the wrath is come upon them to the uttermost.

But we, brethren, being be- 17
reaved of you for [5]a short season, in presence, not in heart, endeavoured the more exceedingly to see your face with great desire: because we would 18
fain have come unto you, I Paul once and again; and Satan hindered us. For what is 19
our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his
[6]coming? For ye are our 20
glory and our joy.

Wherefore when we could 3
no longer forbear, we thought it good to be left behind at Athens alone; and sent Ti- 2
mothy, our brother and [7]God's minister in the gospel of Christ, to establish you, and to comfort *you* concerning your faith; that no man be moved by these 3
afflictions; for yourselves know that hereunto we are appointed. For verily, when we were 4
with you, we told you [8]beforehand that we are to suffer affliction; even as it came to pass, and ye know. For this cause I 5
also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labour should be in
vain. But when Timothy came 6
even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, even as we also *to see* you; for 7
this cause, brethren, we were comforted over you in all our distress and affliction through your faith: for now we live, 8
if ye stand fast in the Lord. For what thanksgiving can we 9
render again unto God for you,

for all the joy wherewith we joy for your sakes before our
10 God; night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?
11 Now may our God and Father himself, and our Lord Jesus, direct our way unto
12 you: and the Lord make you to increase and abound in love one toward another, and toward all men, even as we
13 also *do* toward you; to the end he may stablish your hearts unblameable in holiness before our God and Father, at the [1] coming of our Lord Jesus with all his saints.[2]
4 Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye a-
2 bound more and more. For ye know what [3] charge we gave you through the Lord Jesus.
3 For this is the will of God, *even* your sanctification, that ye abstain from fornication;
4 that each one of you know how to possess himself of his own vessel in sanctification
5 and honour, not in the passion of lust, even as the Gentiles
6 which know not God; that no man [4] transgress, and wrong his brother in the matter: because the Lord is an avenger in all these things, as also we [5] forewarned you and testified.
7 For God called us not for uncleanness, but in sanctification.
8 Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you.
9 But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God
10 to love one another; for indeed ye do it toward all the brethren which are in all Macedonia. But we exhort you, brethren, that ye abound more and more; and that ye [6] study 11
to be quiet, and to do your own business, and to work with your hands, even as we charged you; that ye may walk ho- 12
nestly toward them that are without, and may have need of nothing.
But we would not have you 13
ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if 14
we believe that Jesus died and rose again, even so them also that are fallen asleep [7] in Jesus will God bring with him. For 15
this we say unto you by the word of the Lord, that we that are alive, that are left unto the [1] coming of the Lord, shall in no wise precede them that are fallen asleep. For the 16
Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that 17
are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
Wherefore [8] comfort one an- 18
other with these words.
But concerning the times 5
and the seasons, brethren, ye have no need that aught be written unto you. For your- 2
selves know perfectly that the day of the Lord so cometh as a thief in the night. When 3
they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, brethren, 4
are not in darkness, that that

[1] Gr. *presence.*
[2] Many ancient authorities add *Amen.*
[3] Gr. *charges.*
[4] Or, *overreach*
[5] Or, *told you plainly*
[6] Gr. *be ambitious.*
[7] Gr. *through.* Or, *will God through Jesus*
[8] Or, *exhort*

visit frame on their [illegible]

Comforts them concerning their
Christian dead

Exhorts them to sanctification

and establishment in [illegible]
by the word of promise

and mutual love

Prayer for them

closing Salutation

Benediction

Ministry of Exhortation

Salutation

Thanksgiving for their Christian progress & fidelity. — the pledge of their glory at the Coming of the Lord

day should overtake you [1]as
5 a thief: for ye are all sons
of light, and sons of the day:
we are not of the night, nor
6 of darkness; so then let us
not sleep, as do the rest, but
let us watch and be sober.
7 For they that sleep sleep in
the night; and they that be
drunken are drunken in the
8 night. But let us, since we
are of the day, be sober, put-
ting on the breastplate of faith
and love; and for a helmet,
9 the hope of salvation. For
God appointed us not unto
wrath, but unto the obtaining
of salvation through our Lord
10 Jesus Christ, who died for us,
that, whether we [2]wake or
sleep, we should live together
11 with him. Wherefore [3]exhort
one another, and build each
other up, even as also ye do.
12 But we beseech you, bre-
thren, to know them that la-
bour among you, and are over
you in the Lord, and admonish
13 you; and to esteem them ex-
ceeding highly in love for their
work's sake. Be at peace a-
14 mong yourselves. And we ex-

1 Some ancient authorities read *as thieves.*

2 Or, *watch*

3 Or, *comfort*

4 Many ancient authorities insert *but.*

5 Or, *appearance*

6 Gr. *presence.*

7 Some ancient authorities add *also.*

8 Many ancient authorities insert *holy.*

hort you, brethren, admonish
the disorderly, encourage the
fainthearted, support the weak,
be longsuffering toward all.
See that none render unto 15
any one evil for evil; but al-
way follow after that which is
good, one toward another, and
toward all. Rejoice alway; 16
pray without ceasing; in every- 17
thing give thanks: for this is 18
the will of God in Christ Jesus
to you-ward. Quench not the 19
Spirit; despise not prophesy- 20
ings; [4]prove all things; hold 21
fast that which is good; ab- 22
stain from every [5]form of evil.
And the God of peace him- 23
self sanctify you wholly; and
may your spirit and soul and
body be preserved entire, with-
out blame at the [6]coming of
our Lord Jesus Christ. Faith- 24
ful is he that calleth you, who
will also do it.
Brethren, pray for us[7]. 25
Salute all the brethren with 26
a holy kiss. I adjure you by 27
the Lord that this epistle be
read unto all the [8]brethren.
The grace of our Lord Je- 28
sus Christ be with you.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

1 Paul, and Silvanus, and Ti-
mothy, unto the church of
the Thessalonians in God our
Father and the Lord Jesus
2 Christ; Grace to you and
peace from God the Father
and the Lord Jesus Christ.
3 We are bound to give thanks
to God alway for you, bre-
thren, even as it is meet, for
that your faith groweth ex-
ceedingly, and the love of
each one of you all toward
one another aboundeth; so 4
that we ourselves glory in you
in the churches of God for
your patience and faith in
all your persecutions and in
the afflictions which ye en-
dure; *which is* a manifest token 5
of the righteous judgement of
God; to the end that ye may

be counted worthy of the kingdom of God, for which ye also
6 suffer: if so be that it is a righteous thing with God to recompense affliction to them that
7 afflict you, and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the
8 angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus:
9 who shall suffer punishment, *even* eternal destruction from the face of the Lord and from
10 the glory of his might, when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that
11 day. To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every [1] desire of goodness and *every* work of faith, with power;
12 that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

2 Now we beseech you, brethren, [2] touching the [3] coming of our Lord Jesus Christ, and our gathering together unto
2 him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is
3 *now* present; let no man beguile you in any wise: for *it will not be*, except the falling away come first, and the man of [4] sin be revealed, the son of
4 perdition, he that opposeth and exalteth himself against all that is called God or [5] that is worshipped; so that he sitteth in the [6] temple of God, setting himself forth as God. Remember ye not, that, 5
when I was yet with you, I told you these things? And 6
now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of 7
lawlessness doth already work: [7] only *there is* one that restraineth now, until he be taken out of the way. And then shall be 8
revealed the lawless one, whom the Lord [8] Jesus shall [9] slay with the breath of his mouth, and bring to nought by the manifestation of his [3] coming; 9
even him, whose [3] coming is according to the working of Satan with all [10] power and signs and lying wonders, and 10
with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved. And for 11
this cause God sendeth them a working of error, that they should believe a lie: that they 12
all might be judged who believed not the truth, but had pleasure in unrighteousness.

But we are bound to give 13
thanks to God alway for you, brethren beloved of the Lord, for that God chose you [11] from the beginning unto salvation in sanctification of the Spirit and [12] belief of the truth: whereunto he called you 14
through our gospel, to the obtaining of the glory of our Lord Jesus Christ. So then, 15
brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.

Now our Lord Jesus Christ 16
himself, and God our Father which loved us and gave us eternal comfort and good hope through grace, comfort 17
your hearts and stablish them in every good work and word.

1 Gr. *good pleasure of goodness.*

2 Gr. *in behalf of.*

3 Gr. *presence.*

4 Many ancient authorities read *lawlessness.*

5 Gr. *an object of worship.*

6 Or, *sanctuary*

7 Or, *only until he that now restraineth be taken &c.*

8 Some ancient authorities omit *Jesus.*

9 Some ancient authorities read *consume.*

10 Gr. *power and signs and wonders of falsehood.*

11 Many ancient authorities read *as firstfruits.*

12 Or, *faith*

Yet the Coming of the Lord
will be preceded by a coming
of the Lawless one

Renewed Thanksgivings on Divine
Behalf

and Praises

Exhortations

and Commands enforced
by his own Example

Prayer for them

Attesting Salutation
and
Benediction

Salutation

Charge respecting Dioceses
&c. Clergy and Ministers of the
Law

3 Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even
2 as also *it is* with you; and that we may be delivered from unreasonable and evil men;
3 for all have not [1]faith. But the Lord is faithful, who shall stablish you, and guard you
4 from [2]the evil *one*. And we have confidence in the Lord touching you, that ye both do and will do the things which
5 we command. And the Lord direct your hearts into the love of God, and into the patience of Christ.
6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which
7 [3]they received of us. For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly a-
8 mong you; neither did we eat bread for nought at any man's hand, but in labour and travail, working night and day, that we might not burden any
9 of you: not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us.
10 For even when we were with you, this we commanded you, If any will not work, neither let him eat. For we hear of
11 some that walk among you disorderly, that work not at all, but are busybodies. Now
12 them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren,
13 be not weary in well-doing.
14 And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end
15 that he may be ashamed. And *yet* count him not as an enemy, but admonish him as a brother.
16 Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.
17 The salutation of me Paul with mine own hand, which is the token in every epistle: so
18 I write. The grace of our Lord Jesus Christ be with you all.

1 Or, *the faith*

2 Or, *evil*

3 Some ancient authorities read *ye*.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO

TIMOTHY.

1 PAUL, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our
2 hope; unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.
3 As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, neither to give heed to
4 fables and endless genealogies, the which minister questionings, rather than a [1]dispensation of God which is in faith; *so do I now.* But the end of
5 the charge is love out of a pure heart and a good conscience and faith unfeigned: from
6

1 Or, *stewardship*

which things some having [1]swerved have turned aside
7 unto vain talking; desiring to be teachers of the law, though they understand neither what they say, nor whereof they
8 confidently affirm. But we know that the law is good, if a man use it lawfully, as
9 knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for [2]murderers of fathers and [2]murderers of
10 mothers, for manslayers, for fornicators, for abusers of themselves with men, for menstealers, for liars, for false swearers, and if there be any other thing contrary to the
11 [3]sound [4]doctrine; according to the gospel of the glory of the blessed God, which was committed to my trust.
12 I thank him that [5]enabled me, *even* Christ Jesus our Lord, for that he counted me faithful, appointing me to *his*
13 service; though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief;
14 and the grace of our Lord abounded exceedingly with faith and love which is in
15 Christ Jesus. Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief:
16 howbeit for this cause I obtained mercy, that in me a chief might Jesus Christ shew forth all his longsuffering, for an ensample of them which should hereafter believe on
17 him unto eternal life. Now unto the King [6]eternal, incorruptible, invisible, the only God, *be* honour and glory [7]for ever and ever. Amen.

1 Gr. *missed the mark.*

2 Or, *smiters*

3 Gr. *healthful.*

4 Or, *teaching*

5 Some ancient authorities read *enableth.*

6 Gr. *of the ages.*

7 Gr. *unto the ages of the ages.*

8 Or, *led the way to these*

9 Gr. *to make supplications, &c.*

10 Gr. *herald.*

11 Or, *doubling*

18 This charge I commit unto thee, my child Timothy, according to the prophecies which [8]went before on thee, that by them thou mayest war
19 the good warfare; holding faith and a good conscience; which some having thrust
20 from them made shipwreck concerning the faith: of whom is Hymenæus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme.

2 I exhort therefore, first of all, [9]that supplications, prayers, intercessions, thanksgivings, be
2 made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness
3 and gravity. This is good and
4 acceptable in the sight of God our Saviour; who willeth that all men should be saved, and come to the knowledge of the
5 truth. For there is one God, one mediator also between God and men, *himself* man, Christ
6 Jesus, who gave himself a ransom for all; the testimony *to be borne* in its own times;
7 whereunto I was appointed a [10]preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.
8 I desire therefore that the men pray in every place, lifting up holy hands, without
9 wrath and [11]disputing. In like manner, that women adorn themselves in modest apparel, with shamefastness and sobri-
10 ety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works.
11 Let a woman learn in quietness with all subjection. But
12 I permit not a woman to teach, nor to have dominion over a man, but to be in quiet.

The qualifications of Bishops, Deacons & women?

Apostasy predicted

Pastoral Directions & Timothy:—
respecting himself;

The Pillar & Ground of Truth

13 ness. For Adam was first
14 formed, then Eve; and Adam
was not beguiled, but the wo-
man being beguiled hath fall-
15 en into transgression: but she
shall be saved through [1]the
childbearing, if they continue
in faith and love and sancti-
fication with sobriety.

3 [2]Faithful is the saying, If
a man seeketh the office of
a [3]bishop, he desireth a good
2 work. The [3]bishop therefore
must be without reproach,
the husband of one wife, tem-
perate, soberminded, orderly,
given to hospitality, apt to
3 teach; [4]no brawler, no striker;
but gentle, not contentious,
4 no lover of money; one that
ruleth well his own house,
having *his* children in subjec-
5 tion with all gravity; (but if
a man knoweth not how to
rule his own house, how shall
he take care of the church of
6 God?) not a novice, lest be-
ing puffed up he fall into the
[5]condemnation of the devil.
7 Moreover he must have good
testimony from them that
are without; lest he fall into
reproach and the snare of the
8 devil. Deacons in like man-
ner *must be* grave, not double-
tongued, not given to much
wine, not greedy of filthy
9 lucre; holding the mystery of
the faith in a pure conscience.
10 And let these also first be
proved; then let them serve
as deacons, if they be blame-
11 less. Women in like manner
must be grave, not slander-
ers, temperate, faithful in all
12 things. Let deacons be hus-
bands of one wife, ruling *their*
children and their own houses
13 well. For they that have serv-
ed well as deacons gain to
themselves a good standing,
and great boldness in the faith
which is in Christ Jesus.
14 These things write I unto
thee, hoping to come unto
thee shortly; but if I tarry 15
long, that thou mayest know
[6]how men ought to behave
themselves in the house of
God, which is the church of
the living God, the pillar and
[7]ground of the truth. And 16
without controversy great is
the mystery of godliness; [8]He
who was manifested in the
flesh, justified in the spirit,
seen of angels, preached a-
mong the nations, believed
on in the world, received up
in glory.

But the Spirit saith express- 4
ly, that in later times some
shall fall away from the faith,
giving heed to seducing spi-
rits and doctrines of [9]devils,
through the hypocrisy of men 2
that speak lies, [10]branded in
their own conscience as with
a hot iron; forbidding to mar- 3
ry, *and commanding* to ab-
stain from meats, which God
created to be received with
thanksgiving by them that be-
lieve and know the truth. For 4
every creature of God is good,
and nothing is to be rejected, if
it be received with thanksgiv-
ing: for it is sanctified through 5
the word of God and prayer.

If thou put the brethren 6
in mind of these things, thou
shalt be a good minister of
Christ Jesus, nourished in the
words of the faith, and of the
good doctrine which thou hast
followed *until now*: but re- 7
fuse profane and old wives'
fables. And exercise thyself
unto godliness: for bodily ex- 8
ercise is profitable [11]for a lit-
tle; but godliness is profitable
for all things, having promise
of the life which now is, and
of that which is to come.
Faithful is the saying, and 9
worthy of all acceptation. For 10
to this end we labour and
strive, because we have our

1 Or, *her childbearing*

2 Some connect the words *Faithful is the saying* with the preceding paragraph.

3 Or, *overseer*

4 Or, *not quarrelsome over wine*

5 Gr. *judgement.*

6 Or, *how thou oughtest to behave thyself*

7 Or, *stay*

8 The word *God*, in place of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read *which.*

9 Gr. *demons.*

10 Or, *seared*

11 Or, *for little*

hope set on the living God, who is the Saviour of all men, specially of them that believe.
11 These things command and
12 teach. Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in
13 love, in faith, in purity. Till I come, give heed to reading, to exhortation, to teaching.
14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the pres-
15 bytery. Be diligent in these things; give thyself wholly to them; that thy progress may
16 be manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

5 Rebuke not an elder, but exhort him as a father; the
2 younger men as brethren: the elder women as mothers; the younger as sisters, in all pu-
3 rity. Honour widows that are
4 widows indeed. But if any widow hath children or grandchildren, let them learn first to shew piety towards their own family, and to requite their parents: for this is acceptable in the sight of God.
5 Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and
6 prayers night and day. But she that giveth herself to pleasure is dead while she liveth.
7 These things also command, that they may be without re-
8 proach. But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse
9 than an unbeliever. Let none be enrolled as a widow under threescore years old, *having*
10 *been* the wife of one man, well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work. But younger widows re- 11
fuse: for when they have waxed wanton against Christ, they desire to marry; having con- 12
demnation, because they have rejected their first faith. And 13
withal they learn also *to be* idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. I desire therefore 14
that the younger [1]*widows* marry, bear children, rule the household, give none occasion to the adversary for reviling: for already some are turned 15
aside after Satan. If any wo- 16
man that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.

Let the elders that rule well 17
be counted worthy of double honour, especially those who labour in the word and in teaching. For the scripture 18
saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The labourer is worthy of his hire. Against 19
an elder receive not an accusation, except at *the mouth of* two or three witnesses. Them 20
that sin reprove in the sight of all, that the rest also may be in fear. I charge *thee* in 21
the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without [2]prejudice, doing nothing by partiality. Lay hands 22
hastily on no man, neither be partaker of other men's sins: keep thyself pure. Be no longer 23
a drinker of water, but use a

[1] Or, women

[2] Or, preference

meeting windows;

meeting chairs

"Fight the good Fight [illegible]

respecting Servants:

against disputatiousness
and
Covetousness

Charge for Rich[illegible]

Final admonition.

Benediction

little wine for thy stomach's sake and thine often infirmities.
24 Some men's sins are evident, going before unto judgement; and some men also they fol-
25 low after. In like manner also [1] there are good works that are evident; and such as are otherwise cannot be hid.

6 Let as many as are [2] servants under the yoke count their own masters worthy of all honour, that the name of God and the doctrine be not
2 blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that [3] partake of the benefit are believing and beloved. These things teach and exhort.
3 If any man teacheth a different doctrine, and consenteth not to [4] sound words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godli-
4 ness; he is puffed up, knowing nothing, but [5] doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings,
5 wranglings of men corrupted in mind and bereft of the truth, supposing that godli-
6 ness is a way of gain. But godliness with contentment is
7 great gain: for we brought nothing into the world, for neither can we carry anything
8 out; but having food and covering [6] we shall be therewith
9 content. But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction
10 and perdition. For the love of money is a root of all [7] kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

But thou, O man of God, 11
flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the 12
faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. I charge thee in the 13
sight of God, who [8] quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the command- 14
ment, without spot, without reproach, until the appearing of our Lord Jesus Christ: which in [9] its own times he 15
shall shew, who is the blessed and only Potentate, the King of [10] kings, and Lord of [11] lords; who only hath immortality, 16
dwelling in light unapproachable; whom no man hath seen, nor can see: to whom *be* honour and power eternal. Amen.

Charge them that are rich 17
in this present [12] world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they 18
do good, that they be rich in good works, that they be ready to distribute, [13] willing to communicate; laying up in store 19
for themselves a good foundation against the time to come, that they may lay hold on the life which is *life* indeed.

O Timothy, guard [14] that 20
which is committed unto *thee*, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which 21
some professing have [15] erred concerning the faith.

Grace be with you.

1 Gr. *the works that are good are evident.*

2 Gr. *bond-servants.*

3 Or, *lay hold of*

4 Gr. *healthful.*

5 Gr. *sick.*

6 Or, *in these we shall have enough*

7 Gr. *evils.*

8 Or, *preserveth all things alive*

9 Or, *his.*

10 Gr. *them that reign as kings.*

11 Gr. *them that rule as lords.*

12 Or, *age*

13 Or, *ready to sympathise*

14 Gr. *the deposit.*

15 Gr. *missed the mark.*

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

1 PAUL, an apostle of Christ Jesus [1] by the will of God, according to the promise of the life which is in Christ Jesus,
2 to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.
3 I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and
4 day longing to see thee, remembering thy tears, that I
5 may be filled with [2] joy; having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded,
6 in thee also. For the which cause I put thee in remembrance that thou [3] stir up the gift of God, which is in thee through the laying on of my
7 hands. For God gave us not a spirit of fearfulness; but of power and love and [4] discipline.
8 Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power
9 of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus be-
10 fore times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and incorruption to light through
11 the gospel, whereunto I was appointed a [5] preacher, and an apostle, and a teacher. For
12 the which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard [6] that which I have committed unto him against that day. Hold the pattern
13 of [7] sound words which thou hast heard from me, in faith and love which is in Christ Jesus. [8] That good thing which
14 was committed unto *thee* guard through the [9] Holy Ghost which dwelleth in us.
15 This thou knowest, that all that are in Asia turned away from me; of whom are Phygelus and Hermogenes.
16 The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not
17 ashamed of my chain; but, when he was in Rome, he sought me diligently, and
18 found me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

2 Thou therefore, my child, be
2 strengthened in the grace that is in Christ Jesus. And the things which thou hast heard from me among many wit-
3 nesses, the same commit thou to faithful men, who shall be able to teach others also.
[10] Suffer hardship with *me*, as
4 a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of *this* life; that he may please him who enrolled him as a

1 Gr. *through.*

2 Or, *joy in being reminded*

3 Gr. *stir into flame.*

4 Gr. *sobering.*

5 Gr. *herald.*

6 Or, *that which he hath committed unto me* Gr. *my deposit.*

7 Gr. *healthful.*

8 Gr. *The good deposit.*

9 Or, *Holy Spirit*

10 Or, *Take thy part in suffering hardship, &c.*

Salutation

Sickness From unforbidden
admission: Cowper
repentance

Grievous times shall come
but inspired Scripture can make
wise unto salvation

5 soldier. And if also a man contend in the games, he is
not crowned, except he have
6 contended lawfully. The husbandman that laboureth must
be the first to partake of the
7 fruits. Consider what I say; for the Lord shall give thee
understanding in all things.
8 Remember Jesus Christ, risen from the dead, of the seed of
David, according to my gos-
9 pel: wherein I suffer hardship *unto bonds, as a malefactor*;
but the word of God is not
10 bound. Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ
Jesus with eternal glory.
11 Faithful is the [1]saying: For
if we died with him, we shall
12 also live with him: if we endure, we shall also reign with
him: if we shall deny him,
13 he also will deny us: if we are faithless, he abideth faithful; for he cannot deny himself.
14 Of these things put them in remembrance, charging *them* in the sight of [2]the Lord, that they strive not about words, to no profit, to the subverting
15 of them that hear. Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, [3]handling aright the word
16 of truth. But shun profane babblings: for they will proceed further in ungodliness,
17 and their word will [4]eat as doth a gangrene: of whom is
18 Hymenæus and Philetus; men who concerning the truth have [5]erred, saying that [6]the resurrection is past already, and overthrow the faith of some.
19 Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of

1 Or, *saying; for if &c.*

2 Many ancient authorities read *God.*

3 Or, *holding a straight course in the word of truth* Or, *rightly dividing the word of truth*

4 Or, *spread*

5 Gr. *missed the mark.*

6 Some ancient authorities read *a resurrection.*

7 Gr. *bond-servant.*

8 Or, *instructing*

9 Gr. *return to soberness.*

10 Gr. *taken alive.*

11 Or, *by the devil, unto the will of God* Gr. *by him, unto the will of him.* In the Greek the two pronouns are different.

the Lord depart from unrighteousness. Now in a great 20
house there are not only vessels of gold and of silver, but
also of wood and of earth;
and some unto honour, and
some unto dishonour. If a 21
man therefore purge himself
from these, he shall be a vessel unto honour, sanctified,
meet for the master's use,
prepared unto every good
work. But flee youthful lusts, 22
and follow after righteousness,
faith, love, peace, with them
that call on the Lord out of
a pure heart. But foolish and 23
ignorant questionings refuse,
knowing that they gender
strifes. And the Lord's [7]ser- 24
vant must not strive, but be
gentle towards all, apt to
teach, forbearing, in meekness 25
[8]correcting them that oppose
themselves; if peradventure
God may give them repentance unto the knowledge of
the truth, and they may [9]re- 26
cover themselves out of the
snare of the devil, having
been [10]taken captive [11]by the
Lord's servant unto the will
of God.

But know this, that in the 3
last days grievous times shall
come. For men shall be lovers 2
of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful,
unholy, without natural affec- 3
tion, implacable, slanderers,
without self-control, fierce, no
lovers of good, traitors, head- 4
strong, puffed up, lovers of
pleasure rather than lovers
of God; holding a form of 5
godliness, but having denied
the power thereof: from these
also turn away. For of these 6
are they that creep into
houses, and take captive silly
women laden with sins, led
away by divers lusts, ever 7
learning, and never able to

come to the knowledge of the
8 truth. And like as Jannes
and Jambres withstood Moses,
so do these also withstand the
truth; men corrupted in mind,
reprobate concerning the faith.
9 But they shall proceed no fur-
ther: for their folly shall be
evident unto all men, as theirs
10 also came to be. But thou
didst follow my teaching, con-
duct, purpose, faith, longsuf-
11 fering, love, patience, persecu-
tions, sufferings; what things
befell me at Antioch, at Ico-
nium, at Lystra; what perse-
cutions I endured: and out
of them all the Lord delivered
12 me. Yea, and all that would
live godly in Christ Jesus shall
13 suffer persecution. But evil
men and impostors shall wax
worse and worse, deceiving
14 and being deceived. But abide
thou in the things which thou
hast learned and hast been
assured of, knowing of [1] whom
15 thou hast learned them; and
that from a babe thou hast
known the sacred writings
which are able to make thee
wise unto salvation through
faith which is in Christ Jesus.
16 [2] Every scripture inspired of
God *is* also profitable for
teaching, for reproof, for cor-
rection, for [3] instruction which
17 is in righteousness: that the
man of God may be com-
plete, furnished completely un-
to every good work.

4 [4] I charge *thee* in the sight
of God, and of Christ Jesus,
who shall judge the quick and
the dead, and by his appearing
2 and his kingdom; preach the
word; be instant in season,
out of season; [5] reprove, re-
buke, exhort, with all long-
3 suffering and teaching. For
the time will come when they
will not endure the [6] sound
[7] doctrine; but, having itching
ears, will heap to themselves

[1] Gr. *what persons.*

[2] Or, *Every scripture is inspired of God, and profitable*

[3] Or, *discipline*

[4] Or, *I testify, in the sight . . . dead, both of his appearing &c.*

[5] Or, *bring to the proof*

[6] Gr. *healthful.*

[7] Or, *teaching*

[8] Gr. *poured out as a drink-offering.*

[9] Or, *age*

[10] Or, *Gaul*

[11] Gr. *shewed.*

[12] Or, *gave me power*

[13] Or, *proclamation*

teachers after their own lusts;
4 and will turn away their ears
from the truth, and turn aside
5 unto fables. But be thou sober
in all things, suffer hardship,
do the work of an evangelist,
6 fulfil thy ministry. For I am
already being [8] offered, and
7 the time of my departure is
come. I have fought the good
fight, I have finished the
course, I have kept the faith:
8 henceforth there is laid up
for me the crown of right-
eousness, which the Lord,
the righteous judge, shall give
to me at that day: and not
only to me, but also to all
them that have loved his ap-
pearing.

9 Do thy diligence to come
10 shortly unto me: for Demas
forsook me, having loved this
present [9] world, and went to
Thessalonica; Crescens to
[10] Galatia, Titus to Dalmatia.
11 Only Luke is with me. Take
Mark, and bring him with
thee: for he is useful to me
12 for ministering. But Tychicus
13 I sent to Ephesus. The cloke
that I left at Troas with Car-
pus, bring when thou comest,
and the books, especially the
14 parchments. Alexander the
coppersmith [11] did me much
evil: the Lord will render to
15 him according to his works:
16 of whom be thou ware also;
for he greatly withstood our
words. At my first defence
no one took my part, but all
17 forsook me: may it not be
laid to their account. But
the Lord stood by me, and
[12] strengthened me; that
through me the [13] message
might be fully proclaimed,
and that all the Gentiles
might hear: and I was de-
livered out of the mouth of
18 the lion. The Lord will de-
liver me from every evil work,
and will save me unto his hea-

Matters Editorial

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Salutation

Disorderly and subversive teachers to be reproved

Titus' duties in Crete.
The qualifications of an elder or bishop

Gender injunctions to the aged & both sexes & the young & to be enforced by example:— the Saviour's self-sacrificing intent

venly kingdom: to whom *be* the glory [1]for ever and ever. Amen.

19 Salute Prisca and Aquila, and the house of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus I left at Miletus sick. Do thy diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

21

22 The Lord be with thy spirit. Grace be with you.

[1] Gr. *unto the ages of the ages.*

THE EPISTLE OF PAUL TO

TITUS.

1 PAUL, a [1]servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according 2 to godliness, in hope of eternal life, which God, who cannot lie, promised before times eter- 3 nal; but in [2]his own seasons manifested his word in the [3]message, wherewith I was intrusted according to the commandment of God our Sa- 4 viour; to Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee 6 charge; if any man is blameless, the husband of one wife, having children that believe, who are not accused of riot 7 or unruly. For the [4]bishop must be blameless, as God's steward; not selfwilled, not soon angry, [5]no brawler, no striker, not greedy of filthy 8 lucre; but given to hospitality, a lover of good, soberminded, just, holy, temperate; 9 holding to the faithful word which is according to the teaching, that he may be able both to exhort in the [6]sound [7]doctrine, and to convict the gainsayers.

10 For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must 11 be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake. One of 12 themselves, a prophet of their own, said, Cretans are alway liars, evil beasts, idle [8]gluttons. 13 This testimony is true. For which cause reprove them sharply, that they may be [9]sound in the faith, not giv- 14 ing heed to Jewish fables, and commandments of men who turn away from the truth. To 15 the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled. They profess that they 16 know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.

2 But speak thou the things which befit the [6]sound [7]doctrine: that aged men be tem- 2 perate, grave, soberminded, [9]sound in faith, in love, in patience: that aged women 3 likewise be reverent in demeanour, not slanderers nor

[1] Gr. *bond-servant.*
[2] Or, *its*
[3] Or, *proclamation*
[4] Or, *overseer*
[5] Or, *not quarrelsome over wine*
[6] Gr. *healthful.*
[7] Or, *teaching*
[8] Gr. *bellies.*
[9] Gr. *healthy.*

enslaved to much wine, teach-
4 ers of that which is good; that
they may train the young wo-
men to love their husbands,
5 to love their children, *to be* so-
berminded, chaste, workers at
home, kind, being in subjec-
tion to their own husbands,
that the word of God be not
6 blasphemed: the younger men
likewise exhort to be sober-
7 minded: in all things shewing
thyself an ensample of good
works; in thy doctrine *shew-
ing* uncorruptness, gravity,
8 sound speech, that cannot be
condemned; that he that is
of the contrary part may be
ashamed, having no evil thing
9 to say of us. *Exhort* [1]servants
to be in subjection to their
own masters, *and* to be well-
pleasing *to them* in all things;
10 not gainsaying; not purloin-
ing, but shewing all good fi-
delity; that they may adorn
the doctrine of God our Sa-
11 viour in all things. For the
grace of God [2]hath appeared,
bringing salvation to all men,
12 instructing us, to the intent
that, denying ungodliness and
worldly lusts, we should live
soberly and righteously and
godly in this present [3]world;
13 looking for the blessed hope
and appearing of the glory [4]of
our great God and Saviour
14 Jesus Christ; who gave him-
self for us, that he might re-
deem us from all iniquity, and
purify unto himself a people
for his own possession, zealous
of good works.
15 These things speak and ex-
hort and reprove with all [5]au-
thority. Let no man despise
thee.

3 Put them in mind to be in
subjection to rulers, to authori-
ties, to be obedient, to be
ready unto every good work,
2 to speak evil of no man, not
to be contentious, to be gentle,

1 Gr. *bond-servants.*

2 Or, *hath appeared to all men, bringing salvation*

3 Or, *age*

4 Or, *of the great God and our Saviour*

5 Gr. *commandment.*

6 Or, *laver*

7 Or, *and through renewing*

8 Or, *Holy Spirit*

9 Or, *heirs, according to hope, of eternal life*

10 Or, *profess honest occupations*

11 Or, *factious*

12 Or, *avoid*

13 Or, *profess honest occupations*

14 Or, *wants*

shewing all meekness toward
3 all men. For we also were
aforetime foolish, disobedient,
deceived, serving divers lusts
and pleasures, living in malice
and envy, hateful, hating one
4 another. But when the kind-
ness of God our Saviour, and
his love toward man, appear-
5 ed, not by works *done* in right-
eousness, which we did our-
selves, but according to his
mercy he saved us, through
the [6]washing of regeneration
[7]and renewing of the [8]Holy
6 Ghost, which he poured out
upon us richly, through Jesus
7 Christ our Saviour; that, be-
ing justified by his grace, we
might be made [9]heirs accord-
ing to the hope of eternal life.
8 Faithful is the saying, and
concerning these things I will
that thou affirm confidently,
to the end that they which
have believed God may be care-
ful to [10]maintain good works.
These things are good and
9 profitable unto men: but shun
foolish questionings, and gene-
alogies, and strifes, and fight-
ings about the law; for they
10 are unprofitable and vain. A
man that is [11]heretical after a
first and second admonition
11 [12]refuse; knowing that such a
one is perverted, and sinneth,
being self-condemned.
12 When I shall send Artemas
unto thee, or Tychicus, give
diligence to come unto me to
Nicopolis: for there I have
13 determined to winter. Set for-
ward Zenas the lawyer and
Apollos on their journey dili-
gently, that nothing be want-
14 ing unto them. And let our
people also learn to [13]maintain
good works for necessary [14]uses,
that they be not unfruitful.
15 All that are with me salute
thee. Salute them that love
us in faith.
Grace be with you all.

Directions of meeting persons

Further injunctions: — relative to obligation & rules: social Kindliness; good works; and the avoidance of Empty [illegible] is to vicious persons

Meditations

Recollection

Salutation

Thanksgiving for his
christian love & fellowship

Affectionate request on behalf
the returned Ourasians
in the assurance that it will be
more than met

closing?
Salutations

Benediction

THE EPISTLE OF PAUL TO

PHILEMON.

1 PAUL, a prisoner of Christ Jesus, and Timothy [1]our brother, to Philemon our beloved
2 and fellow-worker, and to Apphia [2]our sister, and to Archippus our fellow-soldier, and to
3 the church in thy house: Grace to you and peace from God our Father and the Lord Jesus Christ.
4 I thank my God always, making mention of thee in my
5 prayers, hearing of [3]thy love, and of the faith which thou hast toward the Lord Jesus,
6 and toward all the saints; that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in [4]you, unto Christ.
7 For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.
8 Wherefore, though I have all boldness in Christ to enjoin thee that which is befit-
9 ting, yet for love's sake I rather beseech, being such a one as Paul [5]the aged, and now a prisoner also of Christ Jesus:
10 I beseech thee for my child, whom I have begotten in my
11 bonds, [6]Onesimus, who was aforetime unprofitable to thee, but now is profitable to thee
12 and to me: whom I have sent back to thee in his own person, that is, my very heart:
13 whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel: but with- 14
out thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will. For perhaps 15
he was therefore parted *from thee* for a season, that thou shouldest have him for ever; 16
no longer as a [7]servant, but more than a [7]servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord. If then thou countest 17
me a partner, receive him as myself. But if he hath wrong- 18
ed thee at all, or oweth *thee* aught, put that to mine account; I Paul write it with 19
mine own hand, I will repay it: that I say not unto thee how that thou owest to me even thine own self besides. Yea, brother, let me have [8]joy 20
of thee in the Lord: refresh my heart in Christ. Having 21
confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say. But withal pre- 22
pare me also a lodging: for I hope that through your prayers I shall be granted unto you.
Epaphras, my fellow-prisoner 23
in Christ Jesus, saluteth thee; *and so do* Mark, Aristarchus, 24
Demas, Luke, my fellow-workers.
The grace of [9]our Lord Je- 25
sus Christ be with your spirit. [10]Amen.

1 Gr. *the brother.*

2 Gr. *the sister.*

3 Or, *thy love and faith*

4 Many ancient authorities read *us.*

5 Or, *an ambassador, and now &c.*

6 The Greek word means *Helpful.*

7 Gr. *bondservant.*

8 Or, *help*

9 Some ancient authorities read *the.*

10 Many ancient authorities omit *Amen.*

THE EPISTLE OF PAUL THE APOSTLE TO THE

HEBREWS.

1 God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners,
2 hath at the end of these days spoken unto us in [1] *his* Son, whom he appointed heir of all things, through whom also he
3 made the [2] worlds; who being the effulgence of his glory, and [3] the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Ma-
4 jesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than
5 they. For unto which of the angels said he at any time,

Thou art my Son,
This day have I begotten thee?

and again,

I will be to him a Father,
And he shall be to me a Son?

6 [4] And when he again [5] bringeth in the firstborn into [6] the world he saith, And let all the angels of God worship him.
7 And of the angels he saith,

Who maketh his angels [7] winds,
And his ministers a flame of fire:

8 but of the Son *he saith*,

Thy throne, O God, is for ever and ever;
And the sceptre of uprightness is the sceptre of [8] thy kingdom.
9 Thou hast loved righteousness, and hated iniquity;
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.

10 And,

Thou, Lord, in the beginning hast laid the foundation of the earth,
And the heavens are the works of thy hands:
11 They shall perish; but thou continuest:
And they all shall wax old as doth a garment;
12 And as a mantle shalt thou roll them up,
As a garment, and they shall be changed:
But thou art the same,
And thy years shall not fail.

13 But of which of the angels hath he said at any time,

Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet?

14 Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?

2 Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away *from them*. 2 For if the word spoken through angels proved stedfast, and every transgression and disobedience received a just recompense of reward; 3 how shall we escape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by them 4 that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by [9] gifts of the [10] Holy Ghost, according to his own will.

[1] Gr. *a Son.*

[2] Gr. *ages.*

[3] Or, *the impress of his substance*

[4] Or, *And again, when he bringeth in*

[5] Or, *shall have brought in*

[6] Gr. *the inhabited earth.*

[7] Or, *spirits*

[8] The two oldest Greek manuscripts read *his.*

[9] Gr. *distributions.*

[10] Or, *Holy Spirit*: and so throughout this book.

[illegible] word [illegible]
[illegible] through his own
[illegible] of the Angel

Nemo Deo mere sui.

This temporary subordination the Father fits him to assume

This superiority to Moses suggests a warning against unbelief

5 For not unto angels did he
subject [1] the world to come,
6 whereof we speak. But one hath
somewhere testified, saying,
What is man, that thou art
mindful of him?
Or the son of man, that
thou visitest him?
7 Thou madest him [2] a little
lower than the angels;
Thou crownedst him with
glory and honour,
[3] And didst set him over
the works of thy hands:
8 Thou didst put all things
in subjection under his
feet.
For in that he subjected all
things unto him, he left no-
thing that is not subject to
him. But now we see not yet
9 all things subjected to him. But
we behold him who hath been
made [2] a little lower than the
angels, *even* Jesus, because of
the suffering of death crowned
with glory and honour, that by
the grace of God he should taste
10 death for every *man*. For it
became him, for whom are all
things, and through whom are
all things, [4] in bringing many
sons unto glory, to make the
[5] author of their salvation per-
11 fect through sufferings. For
both he that sanctifieth and
they that are sanctified are all
of one: for which cause he is
not ashamed to call them bre-
12 thren, saying,
I will declare thy name un-
to my brethren,
In the midst of the [6] con-
gregation will I sing thy
praise.
13 And again, I will put my trust
in him. And again, Behold, I
and the children which God
14 hath given me. Since then
the children are sharers in
[7] flesh and blood, he also him-
self in like manner partook
of the same; that through
death he [8] might bring to
nought him that [9] had the
power of death, that is, the
devil; and [8] might deliver all 15
them who through fear of
death were all their lifetime
subject to bondage. For ve- 16
rily not of angels doth he take
hold, but he taketh hold of
the seed of Abraham. Where- 17
fore it behoved him in all
things to be made like unto
his brethren, that he might be
a merciful and faithful high
priest in things pertaining to
God, to make propitiation for
the sins of the people. [10] For 18
[11] in that he himself hath suf-
fered being tempted, he is
able to succour them that are
tempted.

Wherefore, holy brethren, 3
partakers of a heavenly call-
ing, consider the Apostle and
High Priest of our confession,
even Jesus; who was faithful 2
to him that [12] appointed him,
as also was Moses in all [13] his
house. For he hath been count- 3
ed worthy of more glory than
Moses, by so much as he that
[14] built the house hath more
honour than the house. For 4
every house is [14] builded by
some one; but he that [14] built
all things is God. And Moses 5
indeed was faithful in all [13] his
house as a servant, for a tes-
timony of those things which
were afterward to be spoken;
but Christ as a son, over [13] his 6
house; whose house are we,
if we hold fast our boldness
and the glorying of our hope
firm unto the end. Where- 7
fore, even as the Holy Ghost
saith,
To-day if ye shall hear his
voice,
Harden not your hearts, as 8
in the provocation,
Like as in the day of the
temptation in the wilder
ness,
[15] Wherewith your fathers 9

1 Gr. *the inhabited earth.*

2 Or, *for a little while lower*

3 Many authorities omit *And didst ... hands.*

4 Or, *having brought*

5 Or, *captain*

6 Or, *church*

7 Gr. *blood and flesh.*

8 Or, *may*

9 Or, *hath*

10 Or, *For having been himself tempted in that wherein he hath suffered*

11 Or, *wherein*

12 Gr. *made.*

13 That is, *God's house.* See Num. xii. 7.

14 Or, *established*

15 Or, *Where*

tempted *me* by proving *me*,
And saw my works forty years.
10 Wherefore I was displeased with this generation,
And said, They do alway err in their heart:
But they did not know my ways;
11 As I sware in my wrath,
[1]They shall not enter into my rest.
12 Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living
13 God: but exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceit-
14 fulness of sin: for we are become partakers [2]of Christ, if we hold fast the beginning of our confidence firm unto the
15 end: while it is said,
To-day if ye shall hear his voice,
Harden not your hearts, as in the provocation.
16 For who, when they heard, did provoke? nay, did not all
17 they that came out of Egypt by Moses? And with whom was he displeased forty years? was it not with them that sinned, whose [3]carcases fell in
18 the wilderness? And to whom sware he that they should not enter into his rest, but to them
19 that were disobedient? And we see that they were not able to enter in because of unbelief.

4 Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have
2 come short of it. For indeed we have had [4]good tidings preached unto us, even as also they: but the word of hearing did not profit them, because [5]they were not united by faith with them that heard. [6]For
3 we which have believed do enter into that rest; even as he hath said,
As I sware in my wrath,
[1]They shall not enter into my rest:
although the works were finish-
4 ed from the foundation of the world. For he hath said somewhere of the seventh *day* on
5 this wise, And God rested on the seventh day from all his works; and in this *place* again,
[1]They shall not enter into my rest.
6 Seeing therefore it remaineth that some should enter therein-
7 to, and they to whom [7]the good tidings were before preached failed to enter in because of disobedience, he again defineth a certain day,
8 [8]saying in David, after so long a time, To-day, as it hath been before said,
To-day if ye shall hear his voice,
Harden not your hearts.
9 For if [9]Joshua had given them rest, he would not have spoken afterward of another
10 day. There remaineth therefore a sabbath rest for the people of God. For he that
11 is entered into his rest hath himself also rested from his works, as God did from his. Let us therefore give diligence to enter into that rest, that
12 no man fall [10]after the same example of disobedience. For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of
13 the heart. And there is no creature that is not manifest in his sight: but all things are naked and laid open be-

Gr. *If they shall enter.*

2 Or, *with*

3 Gr. *limbs.*

4 Or, *a gospel*

5 Some ancient authorities read *it was.*

6 Some ancient authorities read *We therefore.*

7 Or, *the gospel was*

8 Or, *To-day, saying in David, after so long a time, as it hath been &c.*

9 Gr. *Jesus.*

10 Or, *into* Gr. *in.*

Only believers enter into
the promised rest

"Let us draw near with sincerity"

The important State of the Readers

Though a divinely appointed high-priest, made perfect through suffering

Admonition to quit Christian Rudiments under peril of ruin

fore the eyes of him with whom we have to do.
14 Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our con-
15 fession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are, yet* without
16 sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.

5 For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices
2 for sins: who can bear gently with the ignorant and erring, for that he himself also is
3 compassed with infirmity; and by reason thereof is bound, as for the people, so also for
4 himself, to offer for sins. And no man taketh the honour unto himself, but when he is called of God, even as was
5 Aaron. So Christ also glorified not himself to be made a high priest, but he that spake unto him,

Thou art my Son,
This day have I begotten thee:

6 as he saith also in another *place*,

Thou art a priest for ever
After the order of Melchizedek.

7 Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him [1] from death, and having been heard
8 for his godly fear, though he was a Son, yet learned obedience by the things which he suffered; and having been
9 made perfect, he became unto all them that obey him the [2] author of eternal salvation;
10 named of God a high priest after the order of Melchizedek.

Of [3] whom we have many
11 things to say, and hard of interpretation, seeing ye are
12 become dull of hearing. For when by reason of the time ye ought to be teachers, ye have need again [4] that some one teach you the rudiments of the [5] first principles of the oracles of God; and are become such as have need of milk, and not of solid food.
13 For every one that partaketh of milk is without experience of the word of righteousness;
14 for he is a babe. But solid food is for [6] fullgrown men, *even* those who by reason of use have their senses exercised to discern good and evil.

6 Wherefore let us [7] cease to speak of the first principles of Christ, and press on unto [8] perfection; not laying again a foundation of repentance from dead works, and of faith
2 toward God, [9] of the teaching of [10] baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal
3 judgement. And this will we
4 do, if God permit. For as touching those who were once enlightened [11] and tasted of the heavenly gift, and were made partakers of the Holy
5 Ghost, and [12] tasted the good word of God, and the powers
6 of the age to come, and *then* fell away, it is impossible to renew them again unto repentance; [13] seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the land
7 which hath drunk the rain that cometh oft upon it, and

1 Or, *out of*

2 Gr. *cause.*

3 Or, *which*

4 Or, *that one teach you which be the rudiments*

5 Gr. *beginning.*

6 Or, *perfect*

7 Gr. *leave the word of the beginning of Christ.*

8 Or, *full growth*

9 Some ancient authorities read, even *the teaching of.*

10 Or, *washings*

11 Or, *having both tasted of . . . and being made . . . and having tasted &c.*

12 Or, *tasted the word of God that it is good*

13 Or, *the while*

bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from
8 God: but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.
9 But, beloved, we are persuaded better things of you, and things that [1]accompany salvation, though we thus
10 speak: for God is not unrighteous to forget your work and the love which ye shewed toward his name, in that ye ministered unto the saints,
11 and still do minister. And we desire that each one of you may shew the same diligence unto the [2]fulness of hope even
12 to the end: that ye be not sluggish, but imitators of them who through faith and patience inherit the promises.
13 For when God made promise to Abraham, since he could swear by none greater,
14 he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will
15 multiply thee. And thus, having patiently endured, he obtained the promise. For men
16 swear by the greater: and in every dispute of theirs the oath is final for confirmation.
17 Wherein God, being minded to shew more abundantly unto the heirs of the promise the immutability of his counsel, [3]interposed with an oath:
18 that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before
19 us; which we have as an anchor of the soul, *a hope* both sure and stedfast and entering into that which is
20 within the veil; whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

1 Or, *are near to*

2 Or, *full assurance*

3 Gr. *mediated.*

7 For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings, and blessed him, to
2 whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is, King
3 of peace; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.
4 Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils.
5 And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of
6 Abraham: but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him
7 that hath the promises. But without any dispute the less
8 is blessed of the better. And here men that die receive tithes; but there one, of whom it is witnessed that he liveth.
9 And, so to say, through Abraham even Levi, who receiveth
10 tithes, hath paid tithes; for he was yet in the loins of his father, when Melchizedek met him.
11 Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need *was there* that another priest should arise after the order of Melchizedek, and not be reckoned after

Be imitators of them who through faith and patience inherit the promises

His dignity attested Abraham and Levi

God's immutable oath to the heirs of the promise an anchor of the soul

He supersedes the Levitical order and ritual in his unchangeable priesthood ever lives to make intercession

Our need of such a high priest

who is the mediator of a new and better covenant

12 the order of Aaron? For the priesthood being changed,
there is made of necessity a
13 change also [1]of the law. For
he of whom these things are
said [2]belongeth to another
tribe, from which no man hath
given attendance at the altar.
14 For it is evident that our
Lord hath sprung out of Ju-
dah; as to which tribe Mo-
ses spake nothing concerning
15 priests. And *what we say* is
yet more abundantly evident, if
after the likeness of Melchi-
zedek there ariseth another
16 priest, who hath been made,
not after the law of a carnal
commandment, but after the
17 power of an [3]endless life: for
it is witnessed *of him*,

Thou art a priest for ever
After the order of Melchi-
zedek.

18 For there is a disannulling
of a foregoing commandment
because of its weakness and
19 unprofitableness (for the law
made nothing perfect), and a
bringing in thereupon of a
better hope, through which we
20 draw nigh unto God. And in-
asmuch as *it is* not without
21 the taking of an oath (for
they indeed have been made
priests without an oath; but
he with an oath [4]by him that
saith [5]of him,

The Lord sware and will
not repent himself,
Thou art a priest for ever);

22 by so much also hath Jesus
become the surety of a better
23 [6]covenant. And they indeed
have been made priests many
in number, because that by
death they are hindered from
24 continuing: but he, because
he abideth for ever, [7]hath
his priesthood [8]unchangeable.
25 Wherefore also he is able to
save [9]to the uttermost them
that draw near unto God
through him, seeing he ever
liveth to make intercession for
them.

For such a high priest be- 26
came us, holy, guileless, unde-
filed, separated from sinners,
and made higher than the
heavens; who needeth not 27
daily, like those high priests,
to offer up sacrifices, first for
his own sins, and then for the
sins of the people: for this
he did once for all, when he
offered up himself. For the 28
law appointeth men high
priests, having infirmity; but
the word of the oath, which
was after the law, *appointeth*
a Son, perfected for evermore.

8 [10]Now [11]in the things which
we are saying the chief point
is this: We have such a high
priest, who sat down on the
right hand of the throne of
the Majesty in the heavens,
a minister of [12]the sanctuary, 2
and of the true tabernacle,
which the Lord pitched, not
man. For every high priest is 3
appointed to offer both gifts
and sacrifices: wherefore it is
necessary that this *high priest*
also have somewhat to offer.
Now if he were on earth, he 4
would not be a priest at all,
seeing there are those who
offer the gifts according to the
law; who serve *that which is* 5
a copy and shadow of the
heavenly things, even as Mo-
ses is warned *of God* when
he is about to [12]make the ta-
bernacle: for, See, saith he,
that thou make all things
according to the pattern that
was shewed thee in the mount.
But now hath he obtained a 6
ministry the more excellent,
by how much also he is the
mediator of a better [6]cove-
nant, which hath been enact-
ed upon better promises. For 7
if that first *covenant* had
been faultless, then would no
place have been sought for a

1 Or, *of law*

2 Gr. *hath partaken of.* See ch. ii. 14.

3 Gr. *indissoluble.*

4 Or, *through*

5 Or, *unto*

6 Or, *testament*

7 Or, *hath a priesthood that doth not pass to another*

8 Or, *inviolable*

9 Gr. *completely.*

10 Or, *Now to sum up what we are saying: We have &c.*

11 Gr. *upon.*

12 Or, *holy things*

13 Or, *complete*

8 second. For finding fault with
them, he saith,
Behold, the days come,
saith the Lord,
That I will [1]make a new
[2]covenant with the house
of Israel and with the
house of Judah;
9 Not according to the [2]co-
venant that I made with
their fathers
In the day that I took
them by the hand to
lead them forth out of
the land of Egypt;
For they continued not in
my [2]covenant,
And I regarded them not,
saith the Lord.
10 For this is the [2]covenant
that [3]I will make with
the house of Israel
After those days, saith the
Lord;
I will put my laws into
their mind,
And on their heart also
will I write them:
And I will be to them a God,
And they shall be to me
a people:
11 And they shall not teach
every man his fellow-
citizen,
And every man his brother,
saying, Know the Lord:
For all shall know me,
From the least to the great-
est of them.
12 For I will be merciful to
their iniquities,
And their sins will I re-
member no more.
13 In that he saith, A new *co-
venant*, he hath made the
first old. But that which is be-
coming old and waxeth aged
is nigh unto vanishing away.
9 Now even the first *covenant*
had ordinances of divine ser-
vice, and its sanctuary, *a sanc-*
2 *tuary* of this world. For there
was a tabernacle prepared, the
first, wherein [4]*were* the can-

1 Gr. *co-complish.*

2 Or, *testament*

3 Gr. *I will covenant*

4 Or, are

5 Gr. *the setting forth of the loaves.*

6 Or, *altar of incense*

7 Or, is

8 Gr. *the propitiatory.*

9 Gr. *ignorances.*

10 Some ancient authorities read *the good things that are come.*

dlestick, and the table, and
[5]the shewbread; which is
called the Holy place. And 3
after the second veil, the ta-
bernacle which is called the
Holy of holies; having a gold- 4
en [6]censer, and the ark of
the covenant overlaid round
about with gold, wherein [7]*was*
a golden pot holding the man-
na, and Aaron's rod that bud-
ded, and the tables of the
covenant; and above it cheru- 5
bim of glory overshadowing
[8]the mercy-seat; of which
things we cannot now speak
severally. Now these things 6
having been thus prepared,
the priests go in continually
into the first tabernacle, ac-
complishing the services; but 7
into the second the high priest
alone, once in the year, not
without blood, which he of-
fereth for himself, and for the
[9]errors of the people: the 8
Holy Ghost this signifying,
that the way into the holy
place hath not yet been made
manifest, while as the first
tabernacle is yet standing;
which *is* a parable for the 9
time *now* present; according
to which are offered both gifts
and sacrifices that cannot, as
touching the conscience, make
the worshipper perfect, *being* 10
only (with meats and drinks
and divers washings) carnal
ordinances, imposed until a
time of reformation.
But Christ having come a 11
high priest of [10]the good things
to come, through the greater
and more perfect tabernacle,
not made with hands, that is
to say, not of this creation,
nor yet through the blood of 12
goats and calves, but through
his own blood, entered in once
for all into the holy place, hav-
ing obtained eternal redemp-
tion. For if the blood of goats 13
and bulls, and the ashes of

But Christ has obtained
eternal redemption

The ordinances of the
former covenant could
not make the worshipper
perfect

By his one offering he hath
perfected forever them
that are sanctified

having put away sin by
the sacrifice of himself

a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh:
14 how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse [1] your conscience from dead works to serve the living
15 God? And for this cause he is the mediator of a new [2] covenant, that a death having taken place for the redemption of the transgressions that were under the first [2] covenant, they that have been called may receive the promise of the eter-
16 nal inheritance. For where a [2] testament is, there must of necessity [3] be the death of him
17 that made it. For a [2] testament is of force [4] where there hath been death: [5] for doth it
18 ever avail while he that made it liveth? Wherefore even the first *covenant* hath not been
19 dedicated without blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself, and all the people,
20 saying, This is the blood of the [2] covenant which God commanded to you-ward.
21 Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with
22 the blood. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.
23 It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than
24 these. For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: nor yet that
25 he should offer himself often; as the high priest entereth into the holy place year by year with blood not his own;
26 else must he often have suffered since the foundation of the world: but now once at the [6] end of the ages hath he been manifested to put away sin [7] by the sacrifice of himself. And inasmuch as it is
27 [8] appointed unto men once to die, and after this *cometh*
28 judgement; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

10 For the law having a shadow of the good *things* to come, not the very image of the things, [9] they can never with the same sacrifices year by year, which they offer continually, make perfect them
2 that draw nigh. Else would they not have ceased to be offered, because the worshippers, having been once cleansed, would have had no more
3 conscience of sins? But in those *sacrifices* there is a remembrance made of sins year
4 by year. For it is impossible that the blood of bulls and goats should take away sins.
5 Wherefore when he cometh into the world, he saith,

Sacrifice and offering thou wouldest not,
But a body didst thou prepare for me;
6 In whole burnt offerings and *sacrifices* for sin thou hadst no pleasure:
7 Then said I, Lo, I am come
(In the roll of the book it is written of me)
To do thy will, O God

1 Many ancient authorities read *our*.

2 The Greek word here used signifies both *covenant* and *testament*.

3 Gr. *be brought*.

4 Gr. *over the dead*.

5 Or, *for it doth never ... liveth*.

6 Or, *consummation*

7 Or, *by his sacrifice*.

8 Gr. *laid up for*.

9 Some ancient authorities read *it can*.

8 Saying above, Sacrifices and offerings and whole burnt offerings and *sacrifices* for sin thou wouldest not, neither hadst pleasure therein (the which are offered according to the
9 law), then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second.
10 [1] By which will we have been sanctified through the offering of the body of Jesus Christ
11 once for all. And every [2] priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away
12 sins: but he, when he had offered one sacrifice for [3] sins for ever, sat down on the right
13 hand of God; from henceforth expecting till his enemies be
14 made the footstool of his feet. For by one offering he hath perfected for ever them that
15 are sanctified. And the Holy Ghost also beareth witness to us: for after he hath said,
16 This is the [4] covenant that
[5] I will make with them
After those days, saith the Lord;
I will put my laws on their heart,
And upon their mind also will I write them;
then saith he,
17 And their sins and their iniquities will I remember no more.
18 Now where remission of these is, there is no more offering for sin.
19 Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus,
20 by the way which he dedicated for us, a new and living way, through the veil, that is
21 to say, his flesh; and *having* a great priest over the house
22 of God; let us draw near with a true heart in [6] fulness of faith, having our hearts sprinkled from an evil [7] conscience, and our body washed with pure water: let us hold fast
23 the confession of our hope that it waver not; for he is
24 faithful that promised: and let us consider one another to provoke unto love and good works; not forsaking the
25 assembling of ourselves together, as the custom of some is, but exhorting *one another*; and so much the more, as ye see the day drawing nigh.

For if we sin wilfully after
26 that we have received the knowledge of the truth, there remaineth no more a sacri-
27 fice for sins, but a certain fearful expectation of judgement, and a [8] fierceness of fire which shall devour the adversaries. A man that hath set at
28 nought Moses' law dieth without compassion on *the word of* two or three witnesses: of how
29 much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, [9] an unholy thing, and hath done despite unto the Spirit of grace? For we know
30 him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people. It is
31 a fearful thing to fall into the hands of the living God.

But call to remembrance
32 the former days, in which, after ye were enlightened, ye endured a great conflict of
33 sufferings; partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so used.
34 For ye both had compassion on them that were in bonds, and took joyfully the spoiling

1 Or, *In*

2 Some ancient authorities read *high priest.*

3 Or, *sins, for ever out down &c.*

4 Or, *testament*

5 Gr. *I will covenant.*

6 Or, *full assurance*

7 Or, *conscience: and having our body washed with pure water, let us hold fast*

8 Or, *jealousy*

Gr. *a common thing.*

For wilful sin there re-
maineth no more a
Sacrifice

Exhorte them to
[illegible] your former conduct
eg under trials

Let us draw near therefore
in a true heart with full
assurance

Faith defined and its
principles set forth

of your possessions, knowing [1] that [2] ye yourselves have a better possession and an a-
35 biding one. Cast not away therefore your boldness, which hath great recompense of re-
36 ward. For ye have need of patience, that, having done the will of God, ye may receive the promise.
37 For yet a very little while,
He that cometh shall come, and shall not tarry.
38 But [3] my righteous one shall live by faith:
And if he shrink back, my soul hath no pleasure in him.
39 But we are not [4] of them that shrink back unto perdition; but of them that have faith unto the [5] saving of the soul.

11 Now faith is [6] the assurance of *things* hoped for, the [7] proving of things not seen.
2 For therein the elders had
3 witness borne to them. By faith we understand that the [8] worlds have been framed by the word of God, so that what is seen hath not been made out of things which do ap-
4 pear. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, [9] God bearing witness [10] in respect of his gifts: and through it he being dead yet
5 speaketh. By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for before his translation he hath had witness borne to him that he had been well-pleasing unto God:
6 and without faith it is impossible to be well-pleasing *unto him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after him. By faith Noah, being warned *of God* concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. By faith A- 8
braham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a 9
sojourner in the land of promise, as in a *land* not his own, [11] dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the 1
city which hath the foundations, whose [12] builder and maker is God. By faith even 1
Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: wherefore also there sprang 12
of one, and him as good as dead, *so many* as the stars of heaven in multitude, and as the sand, which is by the sea shore, innumerable.

These all died [13] in faith, not 13
having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that 14
say such things make it manifest that they are seeking after a country of their own. And 15
if indeed they had been mindful of that *country* from which they went out, they would have had opportunity to return. But 16
now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city.

1 Or, *that ye have your own selves for a better possession*

2 Some ancient authorities read *ye have for yourselves a better possession.*

3 Some ancient authorities read *the righteous one.*

4 Gr. *of shrinking back ... but of faith.*

5 Or, *gaining*

6 Or, *the giving substance to*

7 Or, *test*

8 Gr. *ages.*

9 The Greek text in this clause is somewhat uncertain.

10 Or, *over his gifts*

11 Or, *having taken up his abode in tents*

12 Or, *architect*

13 Gr. *according to.*

17 By faith Abraham, being tried, [1]offered up Isaac: yea, he that had gladly received the promises was offering up
18 his only begotten *son*; *even he* [2]to whom it was said, In Isaac shall thy seed be called:
19 accounting that God *is* able to raise up, even from the dead; from whence he did also in a
20 parable receive him back. By faith Isaac blessed Jacob and Esau, even concerning things
21 to come. By faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshipped, *leaning* upon
22 the top of his staff. By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones. By faith
23 Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's com-
24 mandment. By faith Moses, when he was grown up, refused to be called the son of
25 Pharaoh's daughter; choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for
26 a season; accounting the reproach of [3]Christ greater riches than the treasures of Egypt: for he looked unto the recom-
27 pense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is
28 invisible. By faith he [4]kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should
29 not touch them. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swal-
30 lowed up. By faith the walls of Jericho fell down, after they had been compassed about for
31 seven days. By faith Rahab the harlot perished not with them that were disobedient, having received the spies with
32 peace. And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and
33 Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the
34 mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight
35 armies of aliens. Women received their dead by a resurrection: and others were [5]tortured, not accepting [6]their deliverance; that they might obtain a better resurrection:
36 and others had trial of mockings and scourgings, yea, moreover of bonds and imprison-
37 ment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, evil
38 entreated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. And these all, having
39 had witness borne to them through their faith, received
40 not the promise, God having [7]provided some better thing concerning us, that apart from us they should not be made perfect.

12 Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside [8]every weight, and the sin which [9]doth so easily beset us, and let us run with
2 patience the race that is set before us, looking unto Jesus the [10]author and perfecter of *our* faith, who for the joy that

1 Gr. *hath offered up.*
2 Or, *of*
3 Or, *the Christ*
4 Or, *instituted* Gr. *hath made.*
5 Or, *beaten to death*
6 Gr. *the redemption.*
7 Or, *foreseen*
8 Or, *all encumbrance*
9 Or, *doth closely cling to us* Or, *is admired of many*
10 Or, *captain*

Past triumphs present excitements
Sufferings filial chastisement

Take warning from Esau

The Christian Contract
(Greater privileges greater obligations

was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of
3 God. For consider him that hath endured such gainsaying of sinners against [1]themselves, that ye wax not weary, faint-
4 ing in your souls. Ye have not yet resisted unto blood,
5 striving against sin: and ye have forgotten the exhortation, which reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord,
Nor faint when thou art reproved of him;
6 For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth.

7 [2]It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom *his* father chasten-
8 eth not? But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not
9 sons. Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of [3]spirits, and
10 live? For they verily for a few days chastened *us* as seemed good to them; but he for *our* profit, that *we* may be
11 partakers of his holiness. All chastening seemeth for the present to be not joyous, but grievous: yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, *even the*
12 *fruit* of righteousness. Wherefore [4]lift up the hands that hang down, and the palsied
13 knees; and make straight paths for your feet, that that which is lame be not [5]turned out of the way, but rather be healed.

Follow after peace with all 14
men, and the sanctification without which no man shall see the Lord: looking care- 15
fully [6]lest *there be* any man that [7]falleth short of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby the many be defiled; [6]lest *there be* any 16
fornicator, or profane person, as Esau, who for one mess of meat sold his own birthright. For ye know that even when 17
he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears.

For ye are not come unto [8]*a* 18
mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the sound 19
of a trumpet, and the voice of words; which *voice* they that heard intreated that no word more should be spoken unto them: for they could 20
not endure that which was enjoined, If even a beast touch the mountain, it shall be stoned; and so fearful was the 21
appearance, *that* Moses said, I exceedingly fear and quake: but ye are come unto mount 22
Zion, and unto the city of the living God, the heavenly Jerusalem, [9]and to [10]innumerable hosts of angels, to the general 23
assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Je- 24
sus the mediator of a new [11]covenant, and to the blood of sprinkling that speaketh better [12]than *that of* Abel. See that ye refuse not him 25
that speaketh. For if they escaped not, when they re-

[1] Many authorities, some ancient, read *himself.*

[2] Or, *Endure unto chastening*

[3] Or, *our spirits*

[4] Gr. *make straight.*

[5] Or, *put out of joint*

[6] Or, *whether*

[7] Or, *falleth back from*

[8] Or, *a palpable and kindled fire*

[9] Or, *and to innumerable hosts, the general assembly of angels, and the church &c.*

[10] Gr. *myriads of angels.*

[11] Or, *testament*

[12] Or, *than Abel*

fused him that warned *them* on earth, much more *shall not* we *escape*, who turn away from him [1] that *warneth* from
26 heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only,
27 but also the heaven. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain.
28 Wherefore, receiving a kingdom that cannot be shaken, let us have [2] grace, whereby we may offer service well-pleasing to God with [3] reverence
29 and awe: for our God is a consuming fire.

13 Let love of the brethren
2 continue. Forget not to shew love unto strangers: for thereby some have entertained
3 angels unawares. Remember them that are in bonds, as bound with them; them that are evil entreated, as being yourselves also in the body.
4 *Let* marriage *be* had in honour among all, and *let* the bed *be* undefiled: for fornicators and adulterers God will
5 judge. [4] Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I
6 in any wise forsake thee. So that with good courage we say,

The Lord is my helper; I will not fear:
What shall man do unto me?

7 Remember them that had the rule over you, which spake unto you the word of God; and considering the issue of their [5] life, imitate their faith.
8 Jesus Christ *is* the same yesterday and to-day, *yea* and [6] for
9 ever. Be not carried away by divers and strange teachings: for it is good that the heart be stablished by grace; not by meats, wherein they that [7] occupied themselves were not
10 profited. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those
11 beasts, whose blood is brought into the holy place [8] by the high priest *as an offering* for sin, are burned without the
12 camp. Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate. Let
13 us therefore go forth unto him without the camp, bearing his
14 reproach. For we have not here an abiding city, but we seek after *the city* which is to
15 come. Through him [9] then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make con-
16 fession to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.
17 Obey them that have the rule over you, and submit *to them*: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with [10] grief: for this *were* unprofitable for you.
18 Pray for us: for we are persuaded that we have a good conscience, desiring to live
19 honestly in all things. And I exhort *you* the more exceedingly to do this, that I may be restored to you the sooner.
20 Now the God of peace, who brought again from the dead the great shepherd of the sheep [11] with the blood of the eternal covenant, *even* our
21 Lord Jesus, make you perfect in every good [12] thing to do

1 Or, *that is from heaven*

2 Or, *thankfulness*

3 Or, *godly fear*

4 Gr. Let *your turn of mind* be *free*.

5 Gr. *manner of life*.

6 Gr. *unto the ages*.

7 Gr. *walked*.

8 Gr. *through*.

9 Some ancient authorities omit *then*.

10 Gr. *groaning*.

11 Or, *by* Gr. *in*.

12 Many ancient authorities read *work*.

Social Duties

Matters Personal:—
asks their prayers

Religious Duties

prays for them

a word of apology for the letter

Salutation

Benediction

Salutation
(Greeting)

Counsel

Suffer with patience

Pray in with faith

Temptation not from God

Rejoice in worldly reverses

Practical & pure Religion

his will, working in [1]us that which is well-pleasing in his sight, through Jesus Christ; to whom *be* the glory [2]for ever and ever. Amen.

22 But I exhort you, brethren, bear with the word of exhortation: for I have written un-
23 to you in few words. Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you.

Salute all them that have 24 the rule over you, and all the saints. They of Italy salute you.

Grace be with you all. Amen. 25

[1] Many ancient authorities read *you.*

[2] Gr. *unto the ages of the ages.*

THE GENERAL EPISTLE OF

JAMES.

1 JAMES, a [1]servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, [2]greeting.

2 Count it all joy, my brethren, when ye fall into mani-
3 fold [3]temptations; knowing that the proof of your faith
4 worketh patience. And let patience have *its* perfect work, that ye may be perfect and entire, lacking in nothing.

5 But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall
6 be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven
7 by the wind and tossed. For let not that man think [4]that he shall receive anything of
8 the Lord; a doubleminded man, unstable in all his ways.

9 But let the brother of low degree glory in his high es-
10 tate: and the rich, in that he is made low: because as the flower of the grass he shall
11 pass away. For the sun ariseth with the scorching wind, and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his goings.

[1] Gr. *bond-servant.*

[2] Gr. *wisheth joy.*

[3] Or, *trials*

[4] Or, *that a double-minded man, unstable in all his ways, shall receive anything of the Lord.*

[5] Gr. *from.*

[6] Or, *is untried in evil*

[7] Gr. *evil things.*

[8] Or, *tempted by his own lust, being drawn away by it, and enticed*

[9] Or, *giving*

[10] Or, *Know ye*

Blessed is the man that en- 12
dureth temptation: for when he hath been approved, he shall receive the crown of life, which *the Lord* promised to them that love him. Let no 13
man say when he is tempted, I am tempted [5]of God: for God [6]cannot be tempted with [7]evil, and he himself tempteth no man: but each man is 14
[8]tempted, when he is drawn away by his own lust, and enticed. Then the lust, when 15
it hath conceived, beareth sin: and the sin, when it is full-grown, bringeth forth death. Be not deceived, my beloved 16
brethren. Every good [9]gift 17
and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. Of his own will he brought us 18
forth by the word of truth, that we should be a kind of firstfruits of his creatures.

[10]Ye know *this*, my beloved 19
brethren. But let every man be swift to hear, slow to speak, slow to wrath: for the wrath 20

of man worketh not the right-
21 eousness of God. Wherefore
putting away all filthiness and
overflowing of [1] wickedness, re-
ceive with meekness the [2] im-
planted word, which is able
22 to save your souls. But be ye
doers of the word, and not
hearers only, deluding your
23 own selves. For if any one
is a hearer of the word, and
not a doer, he is like unto a
man beholding [3] his natural
24 face in a mirror: for he be-
holdeth himself, and goeth
away, and straightway forget-
teth what manner of man he
25 was. But he that looketh into
the perfect law, the *law* of
liberty, and *so* continueth,
being not a hearer that for-
getteth, but a doer that work-
eth, this man shall be blessed
26 in his doing. If any man
[4] thinketh himself to be re-
ligious, while he bridleth not
his tongue but deceiveth his
heart, this man's religion is
27 vain. Pure religion and un-
defiled before our God and
Father is this, to visit the
fatherless and widows in their
affliction, *and* to keep himself
unspotted from the world.

2 My brethren, [5] hold not the
faith of our Lord Jesus Christ,
the Lord of glory, with respect
2 of persons. For if there come
into your [6] synagogue a man
with a gold ring, in fine cloth-
ing, and there come in also a
poor man in vile clothing;
3 and ye have regard to him
that weareth the fine cloth-
ing, and say, Sit thou here in
a good place; and ye say to
the poor man, Stand thou
there, or sit under my foot-
4 stool; [7] are ye not divided [8] in
your own mind, and become
judges with evil thoughts?
5 Hearken, my beloved bre-
thren; did not God choose
them that are poor as to the
world *to be* rich in faith, and
heirs of the kingdom which
he promised to them that
love him? But ye have dis- 6
honoured the poor man. Do
not the rich oppress you, and
themselves drag you before the
judgement-seats? Do not they 7
blaspheme the honourable
name [9] by the which ye are
called? Howbeit if ye fulfil 8
the royal law, according to
the scripture, Thou shalt love
thy neighbour as thyself, ye
do well: but if ye have re- 9
spect of persons, ye commit
sin, being convicted by the law
as transgressors. For whoso- 10
ever shall keep the whole law,
and yet stumble in one *point*,
he is become guilty of all.
For he that said, Do not com- 11
mit adultery, said also, Do not
kill. Now if thou dost not
commit adultery, but killest,
thou art become a trans-
gressor of the law. So speak 12
ye, and so do, as men that are
to be judged by a law of liber-
ty. For judgement *is* without 13
mercy to him that hath shew-
ed no mercy: mercy glorieth
against judgement.

What doth it profit, my bre- 14
thren, if a man say he hath
faith, but have not works?
can that faith save him? If a 15
brother or sister be naked,
and in lack of daily food, and 16
one of you say unto them, Go
in peace, be ye warmed and
filled; and yet ye give them
not the things needful to the
body; what doth it profit?
Even so faith, if it have not 17
works, is dead in itself. [10] Yea, 18
a man will say, Thou hast
faith, and I have works: shew
me thy faith apart from *thy*
works, and I by my works will
shew thee *my* faith. Thou be- 19
lievest that [11] God is one; thou
doest well: the [12] devils also
believe, and shudder. But wilt 20

[1] Or, *malice*

[2] Or, *inborn*

[3] Gr. *the face of his birth.*

[4] Or, *seemeth to be*

[5] Or, *do ye, in accepting persons, hold the faith... glory?*

[6] Or, *assembly*

[7] Or, *do ye not make distinctions*

[8] Or, *among yourselves*

[9] Gr. *which was called upon you.*

[10] Or, *But some one will say*

[11] Some ancient authorities read *there is one God.*

[12] Gr. *demons.*

Over-deference to Wealth

Faith apart from works dead

The Wisdom from above

The Taming of the Tongue

The Friend of the World, the Enemy of God

thou know, O vain man, that faith apart from works is bar-
21 ren? Was not Abraham our father justified by works, in that he offered up Isaac his
22 son upon the altar? [1]Thou seest that faith wrought with his works, and by works was
23 faith made perfect; and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God.
24 Ye see that by works a man is justified, and not only by
25 faith. And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way?
26 For as the body apart from the spirit is dead, even so faith apart from works is dead.

3 Be not many teachers, my brethren, knowing that we shall receive [2]heavier judge-
2 ment. For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle
3 the whole body also. Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their
4 whole body also. Behold, the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whi-
5 ther the impulse of the steers-man willeth. So the tongue also is a little member, and boasteth great things. Behold, [3]how much wood is kindled by how small a fire!
6 And the tongue is [4]a fire: [5]the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of [6]nature, and is set on
7 fire by hell. For every [7]kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed [8]by [9]mankind: but the
8 tongue can no man tame; *it is* a restless evil, *it is* full of
9 deadly poison. Therewith bless we the Lord and Father; and
10 therewith curse we men, which are made after the likeness of God: out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be.
11 Doth the fountain send forth from the same opening sweet
12 *water* and bitter? can a fig tree, my brethren, yield olives, or a vine figs? neither *can* salt water yield sweet.

13 Who is wise and understanding among you? let him shew by his good life his works in meekness of wisdom. But
14 if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not *a*
15 *wisdom* that cometh down from above, but is earthly, [10]sensual, [11]devilish. For where
16 jealousy and faction are, there is confusion and every vile
17 deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without [12]va-
18 riance, without hypocrisy. And the fruit of righteousness is sown in peace [13]for them that make peace.

4 Whence *come* wars and whence *come* fightings among you? *come they* not hence, *even* of your pleasures that
2 war in your members? Ye lust, and have not: ye kill, and [14]covet, and cannot obtain: ye fight and war; ye
3 have not, because ye ask not.
8 Ye ask, and receive not, because ye ask amiss, that ye may
4 spend *it* in your pleasures. Ye adulteresses, know ye not that

1 Or, *Seest thou . . . perfect?*
2 Gr. *greater.*
3 Or, *how great a forest*
4 Or, *a fire, that world of iniquity: the tongue is among our members that which &c.*
5 Or, *that world of iniquity, the tongue, is among our members that which &c.*
6 Or, *birth*
7 Gr. *nature.*
8 Or, *unto*
9 Gr. *the human nature.*
10 Or, *natural* Or, *animal*
11 Gr. *demoniacal.*
12 Or, *doubtfulness* Or, *partiality*
13 Or, *by*
14 Gr. *are jealous.*

the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an
5 enemy of God. Or think ye that the scripture [1]speaketh in vain? [2]Doth the spirit which [3]he made to dwell in
6 us long unto envying? But he giveth [4]more grace. Wherefore *the scripture* saith, God resisteth the proud, but giveth
7 grace to the humble. Be subject therefore unto God; but resist the devil, and he will
8 flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your
9 hearts, ye doubleminded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your
10 joy to heaviness. Humble yourselves in the sight of the Lord, and he shall exalt you.
11 Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer
12 of the law, but a judge. One *only* is the lawgiver and judge, *even* he who is able to save and to destroy: but who art thou that judgest thy neighbour?
13 Go to now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get
14 gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then vanish-
15 eth away. [5]For that ye ought to say, If the Lord will, we shall both live, and do this or
16 that. But now ye glory in your vauntings: all such glorying is evil. To him therefore
17 that knoweth to do good, and doeth it not, to him it is sin.

1 Or, *saith in vain,*

2 Or, *The spirit which he made to dwell in us he yearneth for even unto jealous envy.* Or, *That spirit which he made to dwell in us yearneth* for us *even unto jealous envy.*

3 Some ancient authorities read *dwelleth in us.*

4 Gr. *a greater grace.*

5 Gr. *Instead of your saying.*

6 Or, *unto*

7 Gr. *presence.*

8 Or, *he*

9 Or, *endurance*

Go to now, ye rich, weep and 5 1
howl for your miseries that
are coming upon you. Your 2
riches are corrupted, and your
garments are moth-eaten.
Your gold and your silver are 3
rusted; and their rust shall
be for a testimony [6]against
you, and shall eat your flesh
as fire. Ye have laid up your
treasure in the last days. Be- 4
hold, the hire of the labourers
who mowed your fields, which
is of you kept back by fraud,
crieth out: and the cries of
them that reaped have enter-
ed into the ears of the Lord
of Sabaoth. Ye have lived 5
delicately on the earth, and
taken your pleasure; ye have
nourished your hearts in a
day of slaughter. Ye have con- 6
demned, ye have killed the
righteous *one*; he doth not
resist you.

Be patient therefore, bre- 7
thren, until the [7]coming of the
Lord. Behold, the husband-
man waiteth for the precious
fruit of the earth, being pa-
tient over it, until [8]it receive
the early and latter rain. Be 8
ye also patient; stablish your
hearts: for the [7]coming of the
Lord is at hand. Murmur not, 9
brethren, one against another,
that ye be not judged: behold,
the judge standeth before the
doors. Take, brethren, for an 10
example of suffering and of
patience, the prophets who
spake in the name of the Lord.
Behold, we call them blessed 11
which endured: ye have heard
of the [9]patience of Job, and
have seen the end of the Lord,
how that the Lord is full of
pity, and merciful.

But above all things, my 12
brethren, swear not, neither
by the heaven, nor by the

Woe to the rich and self-indulgent

Judge not thy brother

"Be patient, brethren"

"If the Lord will we shall ...
'... do this or that"

Avoid oaths

Pray and praise

"Save a soul from death

Address and Salutation

the Inheritance incorruptible...
and that fadeth not away"

earth, nor by any other oath: but [1]let your yea be yea, and your nay, nay; that ye fall not under judgement.

13 Is any among you suffering? let him pray. Is any cheerful? 14 let him sing praise. Is any among you sick? let him call for the elders of the church; and let them pray over him, [2]anointing him with oil in the 15 name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be for- 16 given him. Confess therefore your sins one to another, and pray one for another, that ye

[1] Or, *let yours be the yea, yea, and the nay, nay* Compare Matt. v. 37.

[2] Or, *having anointed*

[3] Or, *nature*

[4] Gr. *with prayer.*

[5] Some ancient authorities read *know ye.*

may be healed. The supplication of a righteous man availeth much in its working. Eli- 17 jah was a man of like [3]passions with us, and he prayed [4]fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the 18 heaven gave rain, and the earth brought forth her fruit.

My brethren, if any among 19 you do err from the truth, and one convert him; [5]let him 20 know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

THE FIRST EPISTLE GENERAL OF

PETER.

1 PETER, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, 2 Asia, and Bithynia, according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, 4 unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in 5 heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the 6 last time. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold [1]temptations, that the proof of your 7 faith, *being* more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honour at the revelation of Jesus Christ: whom not 8 having seen ye love; on whom though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and [2]full of glory: receiving 9 the end of your faith, *even* the salvation of *your* souls. Con- 10 cerning which salvation the prophets sought and searched diligently, who prophesied of the grace that *should come* unto you: searching what 11 *time* or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings [3]of Christ, and the

[1] Or, *trials*

[2] Gr. *glorified.*

[3] Gr. *unto.*

glories that should follow them.
12 To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you [1] by the [2] Holy Ghost sent forth from heaven; which things angels desire to look into.
13 Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that [3] is to be brought unto you at the rev-
14 elation of Jesus Christ; as children of obedience, not fashioning yourselves according to your former lusts in *the time*
15 *of* your ignorance: but [4] like as he which called you is holy, be ye yourselves also holy in
16 all manner of living; because it is written, Ye shall be holy;
17 for I am holy. And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourn-
18 ing in fear: knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your
19 fathers; but with precious blood, as of a lamb without blemish and without spot, *even*
20 *the blood* of Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of
21 the times for your sake, who through him are believers in God, which raised him from the dead, and gave him glory; so that your faith and hope
22 might be in God. Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another [5] from the heart fervently:
23 having been begotten again, not of corruptible seed, but of incorruptible, through the word of [6] God, which liveth and abideth. For,

24 All flesh is as grass,
And all the glory thereof as the flower of grass.
The grass withereth, and the flower falleth:
25 But the [7] word of the Lord abideth for ever.

And this is the [7] word of good tidings which was preached unto you.

2 Putting away therefore all [8] wickedness, and all guile, and hypocrisies, and envies, and
2 all evil speakings, as newborn babes, long for the [9] spiritual milk which is without guile, that ye may grow thereby unto
3 salvation; if ye have tasted that the Lord is gracious:
4 unto whom coming, a living stone, rejected indeed of men, but with God elect, [10] precious,
5 ye also, as living stones, are built up [11] a spiritual house, *to* be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contain-
6 ed in [12] scripture,

Behold, I lay in Zion a chief corner stone, elect, [10] precious:
And he that believeth on [13] him shall not be put to shame.

7 [14] For you therefore which believe is the [15] preciousness: but for such as disbelieve,

The stone which the builders rejected,
The same was made the head of the corner;

8 and,

A stone of stumbling, and a rock of offence;

[16] for they [17] stumble at the word, being disobedient: whereunto also they were appointed.
9 But ye are an elect race, a royal priesthood, a holy nation,

1 Gr. *in.*
2 Or, *Holy Spirit*
3 Gr. *is being brought.*
4 Or, *like the Holy One which called you*
5 Many ancient authorities read *from a clean heart.*
6 Or, *God who liveth*
7 Gr. *saying.*
8 Or, *malice*
9 Gr. *reasonable.*
10 Or, *honourable*
11 Or, *a spiritual house for a holy priesthood*
12 Or, *a scripture*
13 Or, *it*
14 Or, *In your sight*
15 Or, *honour*
16 Gr. *who.*
17 Or, *stumble, being disobedient to the word*

As he who calls you is holy, be ye also holy

As living stones, built up a spiritual house on Jesus Christ the chief corner stone

That the Gentiles may
by your good works glorify
God

to Wives

Be subject to human ordi-
nances for the Lord's sake

Directions to Servants

to Husbands

to all

a people for *God's* own possession, that ye may shew forth the excellencies of him who called you out of darkness into his marvellous light:
10 which in time past were no people, but now are the people of God: which had not obtained mercy, but now have obtained mercy.
11 Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which
12 war against the soul; having your behaviour seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.
13 Be subject to every [1] ordinance of man for the Lord's sake: whether it be to the
14 king, as supreme; or unto governors, as sent [2] by him for vengeance on evil-doers and for praise to them that do
15 well. For so is the will of God, that by well-doing ye should put to silence the ignorance
16 of foolish men: as free, and not [3] using your freedom for a cloke of [4] wickedness, but as
17 bondservants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.
18 [5] Servants, *be* in subjection to your masters with all fear; not only to the good and gentle, but also to the froward.
19 For this is [6] acceptable, if for conscience [7] toward God a man endureth griefs, suffering
20 wrongfully. For what glory is it, if, when ye sin, and are buffeted *for it*, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye shall take it patiently, this is
21 [6] acceptable with God. For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither
22 was guile found in his mouth:
23 who, when he was reviled, reviled not again; when he suffered, threatened not; but committed [8] *himself* to him that
24 judgeth righteously: who his own self [9] bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose [10] stripes ye were healed.
25 For ye were going astray like sheep; but are now returned unto the Shepherd and [11] Bishop of your souls.

3 In like manner, ye wives, *be* in subjection to your own husbands; that, even if any obey
2 not the word, they may without the word be gained by the
3 [12] behaviour of their wives; beholding your chaste [12] behaviour *coupled* with fear. Whose
4 *adorning* let it not be the outward adorning of plaiting the hair, and of wearing jewels of gold, or of putting on apparel; but *let it be* the hid-
5 den man of the heart, in the incorruptible *apparel* of a meek and quiet spirit, which is in the sight of God of great price. For after this manner
6 aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own [13] husbands: as Sarah obeyed Abraham, calling him lord: whose children ye now are, if ye do well, and are
7 not [14] put in fear by any terror.
Ye husbands, in like manner, dwell with *your wives* according to knowledge, giving honour [15] unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.
8 Finally, *be* ye all likeminded, [16] compassionate, loving as

1 Gr. *creation.*
2 Gr. *through.*
3 Gr. *having.*
4 Or, *malice*
5 Gr. *House-hold-servants.*
6 Gr. *grace.*
7 Gr. *of.*
8 Or, his cause
9 Or, *carried up . . . to the tree*
10 Gr. *bruise.*
11 Or, *Overseer*
12 Or, *manner of life*
13 Or, *husbands (as Sarah . . . ye are become), doing well, and not being afraid*
14 Or, *afraid with*
15 Gr. *unto the female vessel, as weaker.*
16 Gr. *sympathetic.*

brethren, tenderhearted, humbleminded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. For,

He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:
And let him turn away from evil, and do good;
Let him seek peace, and pursue it.
For the eyes of the Lord are upon the righteous,
And his ears unto their supplication:
But the face of the Lord is upon them that do evil.

And who is he that will harm you, if ye be zealous of that which is good? But and if ye should suffer for righteousness' sake, blessed *are ye*: and fear not their fear, neither be troubled; but sanctify in your hearts Christ as Lord: *being* ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear: having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ. For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing. Because Christ also [1] suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, [2] wherein few, that is, eight souls, were saved through water: which also [3] after a true likeness doth now save you, *even* baptism, not the putting away of the filth of the flesh, but the [4] interrogation of a good conscience toward God, through the resurrection of Jesus Christ; who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.

Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same [5] mind; for he that hath suffered in the flesh hath ceased [6] from sin; that [7] ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God. For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibblings, revellings, carousings, and abominable idolatries: wherein they think it strange that ye run not with *them* into the same [8] excess of riot, speaking evil of *you*: who shall give account to him that is ready to judge the quick and the dead. For unto this end [9] was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

But the end of all things is at hand: be ye therefore of sound mind, and be sober unto [10] prayer: above all things being fervent in your love among yourselves; for love covereth a multitude of sins: using hospitality one to another without murmuring: according as each hath received a gift, ministering it among

[1] Many ancient authorities read *died.*

[2] Or, *into which few, that is, eight souls, were brought safely through water*

[3] Or, *in the antitype*

[4] Or, *inquiry* Or, *appeal*

[5] Or, *thought*

[6] Some ancient authorities read *unto sins.*

[7] Or, *he no longer . . . his time*

[8] Or, *flood*

[9] Or, *were the good tidings preached*

[10] Gr. *prayers.*

He that hath suffered in the flesh hath ceased from sin.

The Blessedness of Suffering for Righteousness

Be good stewards of the manifold grace of God.

Let them that suffer commit their souls in well doing unto a faithful Creator

Exhortation by Elders and others

Lenthy Sylvernus. Salutation

Benediction

yourselves, as good stewards of the manifold grace of God;
11 if any man speaketh, *speaking* as it were oracles of God; if any man ministereth, *ministering* as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion [1] for ever and ever. Amen.
12 Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto
13 you: but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice
14 with exceeding joy. If ye are reproached [2] for the name of Christ, blessed *are ye*; because the *Spirit* of glory and the Spirit of God resteth upon
15 you. For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler
16 in other men's matters: but if *a man suffer* as a Christian, let him not be ashamed; but let him glorify God in this
17 name. For the time *is come* for judgement to begin at the house of God: and if *it begin* first at us, what *shall be* the end of them that obey not the
18 gospel of God? And if the righteous is scarcely saved, where shall the ungodly and
19 sinner appear? Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

5 The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory
2 that shall be revealed: Tend the flock of God which is among you, [3] exercising the oversight, not of constraint, but willingly, [4] according unto God; nor yet for filthy lucre, but of a ready mind; neither 3
as lording it over the charge allotted to you, but making yourselves ensamples to the flock. And when the chief 4
Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away.
5 Likewise, ye younger, be subject unto the elder. Yea, all 5
of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble. Humble yourselves there- 6
fore under the mighty hand of God, that he may exalt you in due time; casting all 7
your anxiety upon him, because he careth for you. Be 8
sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom 9
withstand stedfast in [6] your faith, knowing that the same sufferings are [7] accomplished in your [8] brethren who are in the world. And the God of 10
all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself [9] perfect, stablish, strengthen [10] you. To him *be* the dominion [1] for 11
ever and ever. Amen.
By Silvanus, [11] our faithful 12
brother, as I account *him*, I have written unto you briefly, exhorting, and testifying that this is the true grace of God: stand ye fast therein. [12] She 13
that is in Babylon, elect together with *you*, saluteth you; and *so doth* Mark my son. Salute one 14
another with a kiss of love.
Peace be unto you all that are in Christ.

1 Gr. *unto the ages of the ages.*
2 Gr. *in.*
3 Some ancient authorities omit *exercising the oversight.*
4 Some ancient authorities omit *according unto God.*
5 Or, *Likewise . . . elder; yea, all of you one to another. Gird yourselves with humility*
6 Or, *the*
7 Gr. *being accomplished.*
8 Gr. *brotherhood.*
9 Or, *restore*
10 Many ancient authorities add *settle.*
11 Gr. *the.*
12 That is, The church, or, The sister.

THE SECOND EPISTLE GENERAL OF

PETER.

1 [1] Simon Peter, a [2] servant and apostle of Jesus Christ, to them that have obtained [3] a like precious faith with us in the righteousness of [4] our God and Saviour Jesus Christ: 2 Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord; 3 seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us [5] by his 4 own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of [6] the divine nature, having escaped from the corruption that is in the world by 5 lust. Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in *your* virtue 6 knowledge; and in *your* knowledge [7] temperance; and in *your* [7] temperance patience; and in *your* patience godli- 7 ness; and in *your* godliness love of the brethren; and in *your* love of the brethren love. 8 For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our 9 Lord Jesus Christ. For he that lacketh these things is blind, [8] seeing only what is near, having forgotten the cleansing from his old sins. 10 Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall 11 never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I shall be ready always to put you in remembrance of these things, though ye know them, and are established in the truth which is with *you*. 13 And I think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance; 14 knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me. 15 Yea, I will give diligence that at every time ye may be able after my [9] decease to call these things to remembrance. 16 For we did not follow cunningly devised fables, when we made known unto you the power and [10] coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. 17 For he [11] received from God the Father honour and glory, when there [12] came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased: 18 and this voice we *ourselves* heard [13] come out of heaven, when we were with him in the holy mount. 19 And we have the word of prophecy *made* more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a [14] dark place, until the day dawn, and the day-star arise in your hearts: 20 knowing this first, that no prophecy of scripture is of [15] private interpretation. 21 For no prophecy ever [16] came by the

[1] Many ancient authorities read *Symeon*.
[2] Gr. *bond-servant*.
[3] Gr. *an equally precious*.
[4] Or, *our God and the Saviour*
[5] Some ancient authorities read *through glory and virtue*.
[6] Or, *a*
[7] Or, *self-control*
[8] Or, *closing his eyes*
[9] Or, *departure*
[10] Gr. *presence*.
[11] Gr. *having received*.
[12] Gr. *was brought... by the majestic glory*.
[13] Gr. *brought*.
[14] Gr. *squalid*.
[15] Or, *special*
[16] Gr. *was brought*.

Address. Salutation.
Exhortations.

Eye-witnesses of his
Majesty.

False teachers and
bondservants of corruption

will of man: but men spake from God, being moved by the [1]Holy Ghost.

2 But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in [2]destructive heresies, denying even the Master that bought them, bringing upon themselves swift de-
2 struction. And many shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken
3 of. And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruc-
4 tion slumbereth not. For if God spared not angels when they sinned, but [3]cast them down to [4]hell, and committed them to [5]pits of darkness, to be reserved unto judgement;
5 and spared not the ancient world, but preserved Noah with seven others, [6]a preacher of righteousness, when he brought a flood upon the world of the
6 ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live
7 ungodly; and delivered righteous Lot, sore distressed by the lascivious life of the wick-
8 ed (for that righteous man dwelling among them, in seeing and hearing, [7]vexed *his* righteous soul from day to day with *their* lawless deeds):
9 the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto
10 the day of judgement; but chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, selfwilled, they trem-
11 ble not to rail at [8]dignities: whereas angels, though greater in might and power, bring not a railing judgement against
12 them before the Lord. But these, as creatures without reason, born [9]mere animals [10]to be taken and destroyed, railing in matters whereof they are ignorant, shall in their [11]destroying surely be destroyed, suffering wrong as the hire
13 of wrong-doing; *men* that count it pleasure to revel in the day-time, spots and blemishes, revelling in their [12]love-feasts while they feast with you; having eyes full of [13]adul-
14 tery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness; children
15 of cursing; forsaking the right way, they went astray, having followed the way of Balaam the *son* of [14]Beor, who loved
16 the hire of wrong-doing; but he was rebuked for his own transgression: a dumb ass spake with man's voice and stayed the madness of the
17 prophet. These are springs without water, and mists driven by a storm; for whom the blackness of darkness hath
18 been reserved. For, uttering great swelling *words* of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from
19 them that live in error; promising them liberty, while they themselves are bondservants of corruption; for of [15]whom a man is overcome, of the same is he also brought into
20 bondage. For if, after they have escaped the defilements of the world through the knowledge of [16]the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than

[1] Or, *Holy Spirit*

[2] Or, *sects of perdition*

[3] Or, *cast them into dungeons*

[4] Gr. *Tartarus.*

[5] Some ancient authorities read *chains.*

[6] Gr. *a herald.*

[7] Gr. *tormented.*

[8] Gr. *glories.*

[9] Gr. *natural.*

[10] Or, *to take and to destroy*

[11] Or, *corruption*

[1] Many ancient authorities read *deceivings.*

[12] Gr. *unadulterates.*

[14] Many ancient authorities read *Bosor.*

Or, *what*

[6] Many ancient authorities read *our.*

21 the first. For it were better
for them not to have known
the way of righteousness, than,
after knowing it, to turn back
from the holy commandment
22 delivered unto them. It has
happened unto them accord-
ing to the true proverb, The
dog turning to his own vomit
again, and the sow that had
washed to wallowing in the
mire.

3 This is now, beloved, the se-
cond epistle that I write unto
you; and in both of them I
stir up your sincere mind by
putting you in remembrance;
2 that ye should remember the
words which were spoken be-
fore by the holy prophets, and
the commandment of the Lord
and Saviour through your apo-
3 stles: knowing this first, that
[1]in the last days mockers shall
come with mockery, walking
4 after their own lusts, and say-
ing, Where is the promise of
his [2]coming? for, from the
day that the fathers fell asleep,
all things continue as they
were from the beginning of
5 the creation. For this they
wilfully forget, that there were
heavens from of old, and an
earth compacted out of water
and [3]amidst water, by the word
6 of God; by which means the
world that then was, being
overflowed with water, perish-
7 ed: but the heavens that now
are, and the earth, by the same
word have been [4]stored up for
fire, being reserved against the
day of judgement and destruc-
tion of ungodly men.

8 But forget not this one thing,
beloved, that one day is with
the Lord as a thousand years,
and a thousand years as one
9 day. The Lord is not slack
concerning his promise, as
some count slackness; but is
longsuffering to you-ward, not
wishing that any should perish,
but that all should come to
repentance. But the day of 10
the Lord will come as a thief;
in the which the heavens shall
pass away with a great noise,
and the [5]elements shall be dis-
solved with fervent heat, and
the earth and the works that
are therein shall be [6]burned
up. Seeing that these things 11
are thus all to be dissolved,
what manner of persons ought
ye to be in *all* holy living and
godliness, looking for and 12
[7]earnestly desiring the [2]com-
ing of the day of God, by rea-
son of which the heavens be-
ing on fire shall be dissolved,
and the [5]elements shall melt
with fervent heat? But, ac- 13
cording to his promise, we
look for new heavens and a
new earth, wherein dwelleth
righteousness.

Wherefore, beloved, seeing 14
that ye look for these things,
give diligence that ye may be
found in peace, without spot
and blameless in his sight.
And account that the longsuf- 15
fering of our Lord is salva-
tion; even as our beloved bro-
ther Paul also, according to
the wisdom given to him, wrote
unto you; as also in all *his* 16
epistles, speaking in them of
these things; wherein are some
things hard to be understood,
which the ignorant and un-
stedfast wrest, as *they do* also
the other scriptures, unto their
own destruction. Ye there- 17
fore, beloved, knowing *these*
things beforehand, beware lest,
being carried away with the
error of the wicked, ye fall
from your own stedfastness.
But grow in the grace and 18
knowledge of our Lord and
Saviour Jesus Christ. To him
be the glory both now and [8]for
ever. Amen.

[1] Gr. *in the last of the days.*

[2] Gr. *presence.*

[3] Or, *through*

[4] Or, *stored with fire*

[5] Or, *heavenly bodies*

[6] The most ancient manuscripts read *discovered.*

[7] Or, *hastening*

[8] Gr. *unto the day of eternity.*

Workers Their Destiny

Exhortation to Godfearers

The Day of the Lord will
Come as a Thief

Introduction

"Walk in the Light"

The Contrast of Darkness

Love not the World

"Even as he walked"

THE FIRST EPISTLE GENERAL OF

JOHN.

1 That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the [1] Word of
2 life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal *life*, which was with the Father, and was manifested unto us);
3 that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus
4 Christ: and these things we write, that [2] our joy may be fulfilled.
5 And this is the message which we have heard from him, and announce unto you, that God is light, and in him
6 is no darkness at all. If we say that we have fellowship with him, and walk in the darkness, we lie, and do not
7 the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from
8 all sin. If we say that we have no sin, we deceive ourselves,
9 and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us
10 from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

2 My little children, these things write I unto you, that ye may not sin. And if any man sin, we have an [3] Advocate with the Father, Jesus Christ the righteous: and he 2
is the propitiation for our sins; and not for ours only, but also for the whole world. And hereby know we that we 3
know him, if we keep his commandments. He that saith, I 4
know him, and keepeth not his commandments, is a liar, and the truth is not in him: but whoso keepeth his word, 5
in him verily hath the love of God been perfected. Hereby know we that we are in him: he that saith he abideth in 6
him ought himself also to walk even as he walked.

Beloved, no new commandment write I unto you, but an 7
old commandment which ye had from the beginning: the old commandment is the word which ye heard. Again, a new 8
commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth. He that saith he is in the 9
light, and hateth his brother, is in the darkness even until now. He that loveth his bro- 10
ther abideth in the light, and there is none occasion of stumbling in him. But he 11
that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

I write unto you, *my* little 12
children, because your sins are forgiven you for his name's sake. I write unto you, fa- 13

[1] Or, *word*

[2] Many ancient authorities read *your*.

[3] Or, *Comforter* Or, *Helper* Gr. *Paraclete*.

thers, because ye know him which is from the beginning. I write unto you, young men, because ye have overcome the evil one. [1]I have written unto you, little children, because ye
14 know the Father. [1]I have written unto you, fathers, because ye know him which is from the beginning. [1]I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil
15 one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father
16 is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of
17 the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.
18 Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know
19 that it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but *they went out*, that they might be made manifest [2]how that they
20 all are not of us. And ye have an anointing from the Holy One, [3]and ye know all things.
21 I have not written unto you because ye know not the truth, but because ye know it, and [4]because no lie is of the truth.
22 Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, *even* he that denieth the Fa-
23 ther and the Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also. As for you, let 24
that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father. And this 25
is the promise which he promised [5]us, *even* the life eternal. These things have I 26
written unto you concerning them that would lead you astray. And as for you, the 27
anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, [6]and is true, and is no lie, and even as it taught you, [7]ye abide in him. And 28
now, *my* little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed [8]before him at his [9]coming.
If ye know that he is right- 29
eous, [10]ye know that every one also that doeth righteousness is begotten of him.
Behold what manner of 3
love the Father hath bestowed upon us, that we should be called children of God: and *such* we are. For this cause the world knoweth us not, because it knew him not. Be- 2
loved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if [11]he shall be manifested, we shall be like him; for we shall see him even as he is. And every one 3
that hath this hope *set* on him purifieth himself, even as he is pure. Every one that 4
doeth sin doeth also lawlessness: and sin is lawlessness. And ye know that he was 5
manifested to [12]take away sins; and in him is no sin. Who- 6
soever abideth in him sinneth

1 Or, *I wrote*

2 Or, *that not all are of us*

3 Some very ancient authorities read *and ye all know.*

4 Or, *that*

5 Some ancient authorities read *you.*

6 Or, *so it is true, and is no lie; and even as &c.*

7 Or, *abide ye*

8 Gr. *from him.*

9 Gr. *presence.*

10 Or, *know ye*

11 Or, *it*

12 Or, *bear sins*

The Antagonism of Error

Righteousness Manifested in the Works of God's Children

The Spirit of Truth and the Spirit of Error

Believe in Jesus Christ and Love one another

God is Love. He that loveth not knoweth not God

not: whosoever sinneth hath not seen him, neither [1]knoweth him. *My* little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous: he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message which ye heard from the beginning, that we should love one another: not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.

Marvel not, brethren, if the world hateth you. We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? *My* little children, let us not love in word, neither with the tongue; but in deed and truth. Hereby shall we know that we are of the truth, and shall [2]assure our heart before him, whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight. And this is his commandment, that we should [3]believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which [4]confesseth not Jesus is not of God: and this is the *spirit* of the antichrist, whereof ye have heard that it cometh; and now it is in the world already. Ye are of God, *my* little children, and have overcome them: because greater is he that is in you than he that is in the world. They are of the world: therefore speak they *as* of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.

Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not

1 Or, *hath known*

2 Gr. *persuade.*

3 Gr. *believe the name.*

4 Some ancient authorities read *annulleth Jesus.*

knoweth not God; for God is
9 love. Herein was the love of
God manifested [1]in us, that
God hath sent his only be-
gotten Son into the world,
that we might live through
10 him. Herein is love, not that
we loved God, but that he
loved us, and sent his Son *to*
be the propitiation for our
11 sins. Beloved, if God so loved
us, we also ought to love one
12 another. No man hath beheld
God at any time: if we love
one another, God abideth in
us, and his love is perfected
13 in us: hereby know we that
we abide in him, and he in
us, because he hath given us
14 of his Spirit. And we have
beheld and bear witness that
the Father hath sent the Son
to be the Saviour of the world.
15 Whosoever shall confess that
Jesus is the Son of God, God
abideth in him, and he in
16 God. And we know and have
believed the love which God
hath [1]in us. God is love; and
he that abideth in love abid-
eth in God, and God abideth
17 in him. Herein is love made
perfect with us, that we may
have boldness in the day of
judgement; because as he is,
even so are we in this world.
18 There is no fear in love: but
perfect love casteth out fear,
because fear hath punish-
ment; and he that feareth
is not made perfect in love.
19 We love, because he first loved
20 us. If a man say, I love God,
and hateth his brother, he is
a liar: for he that loveth not
his brother whom he hath
seen, [2]cannot love God whom
21 he hath not seen. And this
commandment have we from
him, that he who loveth God
love his brother also.

5 Whosoever believeth that
Jesus is the Christ is begotten
of God: and whosoever loveth
him that begat loveth him also
that is begotten of him. Here- 2
by we know that we love the
children of God, when we love
God, and do his command-
ments. For this is the love 3
of God, that we keep his com-
mandments: and his com-
mandments are not grievous.
For whatsoever is begotten of 4
God overcometh the world:
and this is the victory that
hath overcome the world, *even*
our faith. And who is he that 5
overcometh the world, but he
that believeth that Jesus is
the Son of God? This is he 6
that came by water and blood,
even Jesus Christ; not [3]with
the water only, but [3]with the
water and [3]with the blood.
And it is the Spirit that bear- 7
eth witness, because the Spirit
is the truth. For there are 8
three who bear witness, the
Spirit, and the water, and the
blood: and the three agree
in one. If we receive the wit- 9
ness of men, the witness of
God is greater: for the wit-
ness of God is this, that he
hath borne witness concern-
ing his Son. He that believ- 10
eth on the Son of God hath
the witness in him: he that
believeth not God hath made
him a liar; because he hath
not believed in the witness
that God hath borne concern-
ing his Son. And the witness 11
is this, that God gave unto us
eternal life, and this life is in
his Son. He that hath the 12
Son hath the life; he that
hath not the Son of God hath
not the life.

These things have I written 13
unto you, that ye may know
that ye have eternal life, *even*
unto you that believe on the
name of the Son of God. And 14
this is the boldness which we
have toward him, that, if we
ask anything according to

[1] Or, *in our case*

[2] Many ancient authorities read *how can he love God whom he hath not seen?*

[3] Gr. *in.*

If we ask anything according to
his will, he hears it us

For it is the love of God
that we keep his Commandments

Whosoever is begotten of God
sinneth not

Salutation

"Walk after his Commandments"

Farewell

15 his will, he heareth us: and
if we know that he heareth
us whatsoever we ask, we
know that we have the peti-
tions which we have asked of
16 him. If any man see his bro-
ther sinning a sin not unto
death, [1]he shall ask, and *God*
will give him life for them
that sin not unto death. There
is [2]a sin unto death: not con-
cerning this do I say that he
17 should make request. All un-
righteousness is sin: and there
is [2]a sin not unto death.
18 We know that whosoever is
begotten of God sinneth not;
but he that was begotten of
God keepeth [3]him, and the
evil one toucheth him not.
We know that we are of God, 19
and the whole world lieth in
the evil one. And we know 20
that the Son of God is come,
and hath given us an un-
derstanding, that we know
him that is true, and we are
in him that is true, *even* in
his Son Jesus Christ. This is
the true God, and eternal
life. *My* little children, guard 21
yourselves from idols.

[1] Or, *he shall ask and shall give him life, even to them &c.*

[2] Or, *sin*

[3] Or, *himself*

THE SECOND EPISTLE OF

JOHN.

1 THE elder unto the elect
lady and her children, whom
I love in truth; and not I only,
but also all they that know
2 the truth; for the truth's sake
which abideth in us, and it
shall be with us for ever:
3 Grace, mercy, peace shall be
with us, from God the Father,
and from Jesus Christ, the Son
of the Father, in truth and love.
4 I rejoice greatly that I have
found *certain* of thy children
walking in truth, even as we
received commandment from
5 the Father. And now I be-
seech thee, lady, not as though
I wrote to thee a new com-
mandment, but that which we
had from the beginning, that
6 we love one another. And this
is love, that we should walk
after his commandments. This
is the commandment, even as
ye heard from the beginning,
7 that ye should walk in it. For
many deceivers are gone forth
into the world, *even* they that
confess not that Jesus Christ
cometh in the flesh. This is
the deceiver and the anti-
christ. Look to yourselves, 8
that ye [1]lose not the things
which [2]we have wrought, but
that ye receive a full reward.
Whosoever [3]goeth onward 9
and abideth not in the teach-
ing of Christ, hath not God:
he that abideth in the teach-
ing, the same hath both the
Father and the Son. If any 10
one cometh unto you, and
bringeth not this teaching,
receive him not into *your*
house, and give him no greet-
ing: for he that giveth him 11
greeting partaketh in his evil
works.
Having many things to write 12
unto you, I would not *write*
them with paper and ink: but
I hope to come unto you,
and to speak face to face, that
your joy may be fulfilled. The 13
children of thine elect sister
salute thee.

[1] Or, *destroy*

[2] Many ancient authorities read *ye.*

[3] Or, *taketh the lead.*

THE THIRD EPISTLE OF

JOHN.

1 THE elder unto Gaius the
beloved, whom I love in truth.
2 Beloved, I pray that in all
things thou mayest prosper
and be in health, even as thy
3 soul prospereth. For I [1]re-
joiced greatly, when brethren
came and bare witness unto
thy truth, even as thou walkest
4 in truth. Greater [2]joy have I
none than [3]this, to hear of my
children walking in the truth.
5 Beloved, thou doest a faith-
ful work in whatsoever thou
doest toward them that are
brethren and strangers with-
6 al; who bare witness to thy
love before the church: whom
thou wilt do well to set for-
ward on their journey wor-
7 thily of God: because that for
the sake of the Name they
went forth, taking nothing of
8 the Gentiles. We therefore
ought to welcome such, that
we may be fellow-workers with
the truth.
9 I wrote somewhat unto the
church: but Diotrephes, who
loveth to have the preemi-
nence among them, receiveth
us not. Therefore, if I come, 10
I will bring to remembrance
his works which he doeth,
prating against us with wick-
ed words: and not content
therewith, neither doth he
himself receive the brethren,
and them that would he for-
biddeth, and casteth *them*
out of the church. Beloved, 11
imitate not that which is evil,
but that which is good. He
that doeth good is of God:
he that doeth evil hath not
seen God. Demetrius hath the 12
witness of all *men*, and of the
truth itself: yea, we also bear
witness; and thou knowest
that our witness is true.
I had many things to write 13
unto thee, but I am unwilling
to write *them* to thee with ink
and pen: but I hope shortly 14
to see thee, and we shall speak
face to face. Peace *be* unto
thee. The friends salute thee.
Salute the friends by name.

[1] Or, *rejoice greatly, when brethren come and bear witness*

[2] Some ancient authorities read *grace.*

[3] Or, *these things, that I may hear*

THE GENERAL EPISTLE OF

JUDE.

1 JUDAS, a [1]servant of Jesus
Christ, and brother of James,
[2]to them that are called, be-
loved in God the Father, and
2 kept for Jesus Christ: Mercy
unto you and peace and love
be multiplied.
3 Beloved, while I was giving
all diligence to write unto you
of our common salvation, I
was constrained to write unto
you exhorting you to contend
earnestly for the faith which
was once for all delivered un-
to the saints. For there are 4
certain men crept in privily,
even they who were of old set
forth unto this condemnation,
ungodly men, turning the
grace of our God into lasci-

[1] Gr. *bond-servant.*
[2] Or, *to them that are beloved in God the Father, and kept for Jesus Christ, being called*

Greeting to Gaius

Salutation

The Epistle occasioned by
Ungodly Intruders

the impending Punishment
of the loose Living
predicted

Admonition to the Readers

Benediction

viousness, and denying [1] our only Master and Lord, Jesus Christ.

5 Now I desire to put you in remembrance, though ye know all things once for all, how that [2] the Lord, having saved a people out of the land of Egypt, [3] afterward destroyed
6 them that believed not. And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judge-
7 ment of the great day. Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication, and gone after strange flesh, are set forth [4] as an example, suffering the punish-
8 ment of eternal fire. Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion, and
9 rail at [5] dignities. But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgement, but said, The
10 Lord rebuke thee. But these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things are they [6] de-
11 stroyed. Woe unto them! for they went in the way of Cain, and [7] ran riotously in the error of Balaam for hire, and perished in the gainsaying of
12 Korah. These are they who are [8] hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked
13 up by the roots; wild waves of the sea, foaming out their own [9] shame; wandering stars, for whom the blackness of darkness hath been reserved for ever. And to these also 14
Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with [10] ten thousands of his holy ones, to 15
execute judgement upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him. These 16
are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling *words*), shewing respect of persons for the sake of advantage.

But ye, beloved, remember 17
ye the words which have been spoken before by the apostles of our Lord Jesus Christ; how 18
that they said to you, In the last time there shall be mockers, walking after [11] their own ungodly lusts. These are they 19
who make separations, [12] sensual, having not the Spirit. But ye, beloved, building up 20
yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love 21
of God, looking for the mercy of our Lord Jesus Christ unto eternal life. [13] And on some 22
have mercy, [14] who are in doubt; and some save, snatching them 23
out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.

Now unto him that is able 24
to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the 25
only God our Saviour, through Jesus Christ our Lord, *be* glory, majesty, dominion and power, before all time, and now, and [15] for evermore. Amen.

[1] Or, *the only Master, and our Lord Jesus Christ*
[2] Many very ancient authorities read *Jesus*.
[3] Gr. *the second time*.
[4] Or, *as an example of eternal fire, suffering punishment*
[5] Gr. *glories*.
[6] Or, *corrupted*
[7] Or, *cast themselves away through*
[8] Or, *spots*
[9] Gr. *shames*.
[10] Gr. *his holy myriads*.
[11] Gr. *their own lusts of ungodlinesses*.
[12] Or, *natural* Or, *animal*
[13] The Greek text in this passage (*And ... fire*) is somewhat uncertain.
[14] Or, *while they dispute with you*
[15] Gr. *unto all the ages*.

THE REVELATION
OF
S. JOHN THE DIVINE.

1 THE Revelation of Jesus Christ, which God [1]gave him to shew unto his [2]servants, *even* the things which must shortly come to pass: and he sent and signified [3]*it* by his angel unto his servant John;
2 who bare witness of the word of God, and of the testimony of Jesus Christ, *even* of all
3 things that he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand.

4 JOHN to the seven churches which are in Asia: Grace to you and peace, from him which is and which was and [4]which is to come; and from the seven Spirits which are
5 before his throne; and from Jesus Christ, *who is* the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and [5]loosed us from our sins [6]by his
6 blood; and he made us *to be* a kingdom, *to be* priests unto his God and Father; to him *be* the glory and the dominion [7]for ever and ever. Amen.
7 Behold, he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.
8 I am the Alpha and the Omega, saith [8]the Lord God, [9]which is and which was and [4]which is to come, the Almighty.

1 Or, *gave unto him, to shew unto his servants the things &c.*

2 Gr. *bond-servants*: and so throughout this book.

3 Or, them

4 Or, *which cometh*

5 Many authorities, some ancient, read *washed*.

6 Gr. *in*.

7 Gr. *unto the ages of the ages*. Many ancient authorities omit *of the ages*.

8 Or, *the Lord, the God*

9 Or, *he which*

10 Gr. *lampstands*.

11 Or, *the Son of man*

I John, your brother and 9
partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. I was 10
in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet saying, What thou seest, write 11
in a book, and send *it* to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to 12
see the voice which spake with me. And having turned I saw seven golden [10]candlesticks; and in the midst of the [10]can- 13
dlesticks one like unto [11]a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. And his head 14
and his hair were white as white wool, *white* as snow; and his eyes were as a flame of fire; and his feet like unto 15
burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. And he had in his 16
right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell 17
at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, and the 18

The Commission

The Revelation of Jesus Christ:
Blessed be he that readeth, & heareth,
the words

To the Seven Churches in Asia
Greeting:

The Church in Ephesus

The Church in Pergamum

The Church in Smyrna

Living one; and I [1]was dead, and behold, I am alive [2]for evermore, and I have the keys
19 of death and of Hades. Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass here-
20 after; the mystery of the seven stars which thou sawest [3]in my right hand, and the seven golden [4]candlesticks. The seven stars are the angels of the seven churches: and the seven [4]candlesticks are seven churches.

2 To the angel of the church in Ephesus write;

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven
2 golden [4]candlesticks: I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false;
3 and thou hast patience and didst bear for my name's sake, and hast not grown weary.
4 But I have *this* against thee, that thou didst leave thy
5 first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy [5]candlestick out of its place,
6 except thou repent. But this thou hast, that thou hatest the works of the Nicolaitans,
7 which I also hate. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the [6]Paradise of God.
8 And to the angel of the church in Smyrna write;

These things saith the first and the last, which [1]was dead, and lived *again*: I know thy
9 tribulation, and thy poverty (but thou art rich), and the [7]blasphemy of them which say they are Jews, and they are not, but are a synagogue of
10 Satan. Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; [8]and ye shall have [9]tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. He
11 that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

And to the angel of the
12 church in Pergamum write;

These things saith he that hath the sharp two-edged
13 sword: I know where thou dwellest, *even* where Satan's throne is: and thou holdest fast my name, and didst not deny my faith, even in the days [10]of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth. But I have a few
14 things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So hast thou
15 also some that hold the teaching of the Nicolaitans in like
16 manner. Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my
17 mouth. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a

[1] Gr. *became.*
[2] Gr. *unto the ages of the ages.*
[3] Gr. *upon.*
[4] Gr. *lamp-stands.*
[5] Gr. *lamp-stand.*
[6] Or, *garden*: as in Gen. ii. 8.
[7] Or, *reviling*
[8] Some ancient authorities read *and may have.*
[9] Gr. *a tribulation of ten days.*
[10] The Greek text here is somewhat uncertain.

new name written, which no one knoweth but he that receiveth it.

18 And to the angel of the church in Thyatira write;

These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are
19 like unto burnished brass: I know thy works, and thy love and faith and ministry and patience, and that thy last works
20 are more than the first. But I have *this* against thee, that thou sufferest [1] the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat
21 things sacrificed to idols. And I gave her time that she should repent; and she willeth not to
22 repent of her fornication. Behold, I do cast her into a bed, and them that commit adultery with her into great tribulation, except they repent
23 of [2] her works. And I will kill her children with [3] death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto each one of you
24 according to your works. But to you I say, to the rest that are in Thyatira, as many as have not this teaching, which know not the deep things of Satan, as they say; I cast upon
25 you none other burden. Howbeit that which ye have, hold
26 fast till I come. And he that overcometh, and he that keepeth my works unto the end, to him will I give authority
27 over the nations: and he shall rule them with a rod of [4] iron, as the vessels of the potter are broken to shivers; as I also have received of my Father:
28 and I will give him the morn-
29 ing star. He that hath an ear, let him hear what the Spirit saith to the churches.

1 Many authorities, some ancient, read *thy wife.*

2 Many ancient authorities read *their.*

3 Or, *pestilence*

4 Or, *iron; as vessels of the potter, are they broken*

5 Many ancient authorities read *not found thy works.*

6 Gr. *given.*

And to the angel of the 3
church in Sardis write;

These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead. Be thou watch- 2
ful, and stablish the things that remain, which were ready to die: for I have [5] found no works of thine fulfilled before my God. Remember therefore 3
how thou hast received and didst hear; and keep *it,* and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. But thou hast a few 4
names in Sardis which did not defile their garments: and they shall walk with me in white; for they are worthy. He that overcometh shall thus 5
be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels. He that hath an 6
ear, let him hear what the Spirit saith to the churches.

And to the angel of the 7
church in Philadelphia write;

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth: I know thy works 8
(behold, I have [6] set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name. Behold, I give of 9
the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou didst 10

The Church in Sardis

The Church in Thyatira

The Church in Philadelphia

The Throne in Heaven

The Church in Laodicea

keep the word of my patience, I also will keep thee from the hour of [1]trial, that *hour* which is to come upon the whole [2]world, to [3]try them that dwell
11 upon the earth. I come quickly: hold fast that which thou
12 hast, that no one take thy crown. He that overcometh, I will make him a pillar in the [4]temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God,
13 and mine own new name. He that hath an ear, let him hear what the Spirit saith to the churches.
14 And to the angel of the church in Laodicea write;

These things saith the Amen, the faithful and true witness, the beginning of the creation
15 of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold
16 or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of
17 my mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind
18 and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and *that* the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes,
19 that thou mayest see. As many as I love, I reprove and chasten: be zealous therefore, and
20 repent. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. He that 21
overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. He that hath 22
an ear, let him hear what the Spirit saith to the churches.

After these things I saw, and 4
behold, a door opened in heaven, and the first voice which I heard, *a voice* as of a trumpet speaking with me, one saying, Come up hither, and I will shew thee the things which must [5]come to pass hereafter. 2
Straightway I was in the Spirit: and behold, there was a throne set in heaven, and one 8
sitting upon the throne; and he that sat *was* to look upon like a jasper stone and a sardius: and *there was* a rainbow round about the throne, like an emerald to look upon. 4
And round about the throne *were* four and twenty thrones: and upon the thrones *I saw* four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold. And out of the throne 5
proceed lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God; and 6
before the throne, as it were a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of
eyes before and behind. And 7
the first creature *was* like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature *was* like a flying eagle. And the 8
four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying,

[1] Or, *temptation*

[2] Gr. *inhabited earth.*

[3] Or, *tempt*

[4] Or, *sanctuary*: and so throughout this book.

[5] Or, *come to pass. After these things straightway &c.*

Holy, holy, holy, *is* the Lord God, the Almighty, which was and which is and [1]which is to
9 come. And when the living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth [2]for ever and
10 ever, the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth [2]for ever and ever, and shall cast their crowns before the
11 throne, saying, Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created.

5 And I saw [3]in the right hand of him that sat on the throne a book written within and on the back, close sealed with se-
2 ven seals. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the
3 seals thereof? And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look
4 thereon. And I wept much, because no one was found worthy to open the book, or
5 to look thereon: and one of the elders saith unto me, Weep not: behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven
6 seals thereof. And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the [4]seven Spirits of God, sent forth into all the earth.
7 And he came, and he [5]taketh *it* out of the right hand of him that sat on the throne.

1 Or, *which cometh*

2 Gr. *unto the ages of the ages.*

3 Gr. *on.*

4 Some ancient authorities omit *seven.*

5 Gr. *hath taken.*

6 Some ancient authorities add *and see.*

8 And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the
9 saints. And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood *men* of every tribe, and tongue, and people, and nation, and mad-
10 est them *to be* unto our God a kingdom and priests; and they reign upon the earth.
11 And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thou-
12 sands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing.
13 And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, *be* the blessing, and the honour, and the glory, and the dominion, [2]for ever and ever.
14 And the four living creatures said, Amen. And the elders fell down and worshipped.

6 And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come[6].
2 And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown:

The Book sealed with Seven Seals ?

The Opening of the Seals:
The First seal

the Second Seal

the Sixth Seal

the Third Seal.

the Fourth Seal

the Servants of God sealed

the Fifth Seal

and he came forth conquering, and to conquer.
3 And when he opened the second seal, I heard the second living creature saying,
4 Come [1]. And another *horse* came forth, a red horse: and to him that sat thereon it was given to take [2] peace from the earth, and that they should slay one another: and there was given unto him a great sword.
5 And when he opened the third seal, I heard the third living creature saying, Come [1]. And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand.
6 And I heard as it were a voice in the midst of the four living creatures saying, A [3] measure of wheat for a [4] penny, and three measures of barley for a [4] penny; and the oil and the wine hurt thou not.
7 And when he opened the fourth seal, I heard the voice of the fourth living creature
8 saying, Come [1]. And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with [5] death, and by the wild beasts of the earth.
9 And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the tes-
10 timony which they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on
11 the earth? And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should [6] be fulfilled.

[1] Some ancient authorities add *and see.*

[2] Some ancient authorities read *the peace of the earth.*

[3] Gr. *chœnix*, a small measure.

[4] See marginal note on Matt. xviii. 28.

[5] Or. *pestilence*

[6] Some ancient authorities read *have fulfilled* their course.

[7] Or, *military tribunes* Gr. *chiliarchs.*

12 And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars
13 of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when she is shaken
14 of a great wind. And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places.
15 And the kings of the earth, and the princes, and the [7] chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks
16 of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:
17 for the great day of their wrath is come; and who is able to stand?

7 After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any
2 tree. And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels,
3 to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads.
4 And I heard the number of them which were sealed, a hundred and forty and four thou-

sand, sealed out of every tribe of the children of Israel.
Of the tribe of Judah *were* sealed twelve thousand:
Of the tribe of Reuben twelve thousand:
Of the tribe of Gad twelve thousand:
6 Of the tribe of Aaher twelve thousand:
Of the tribe of Naphtali twelve thousand:
Of the tribe of Manasseh twelve thousand:
7 Of the tribe of Simeon twelve thousand:
Of the tribe of Levi twelve thousand:
Of the tribe of Issachar twelve thousand:
8 Of the tribe of Zebulun twelve thousand:
Of the tribe of Joseph twelve thousand:
Of the tribe of Benjamin *were* sealed twelve thousand.
9 After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their
10 hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the
11 Lamb. And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped
12 God, saying, Amen: [1] Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God [2] for ever and ever. Amen.
13 And one of the elders answered, saying unto me, These which are arrayed in the white robes, who are they, and whence came they? And I
14 [3] say unto him, My lord, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the
15 blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over
16 them. They shall hunger no more, neither thirst any more; neither shall the sun strike
17 upon them, nor any heat: for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

8 And when he opened the seventh seal, there followed a silence in heaven about the
2 space of half an hour. And I saw the seven angels which stand before God; and there were given unto them seven trumpets.
3 And another angel came and stood [4] over the altar, having a golden censer; and there was given unto him much incense, that he should [5] add it unto the prayers of all the saints upon the golden altar which was before the throne.
4 And the smoke of the incense, [6] with the prayers of the saints, went up before God out of the
5 angel's hand. And the angel [7] taketh the censer; and he filled it with the fire of the altar, and cast it [8] upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake.
6 And the seven angels which had the seven trumpets prepared themselves to sound.
7 And the first sounded, and

1 Gr. *The blessing, and the glory, &c.*
2 Gr *unto the ages of the ages.*
3 Gr. *have said.*
4 Or, *at*
5 Gr. *give.*
6 Or, *for*
7 Gr. *hath taken.*
8 Or, *into*

The Countless Multitude
before the Throne

The Seventh Seal

The Angel with the Golden Censer

The Seven Angels with the Seven Trum-
pets

The First Sounds

the Second (sounds)

the Third "

the Fourth "

an Eagle in mid heaven

the Fifth

(The 1st Woe past -- 2 Woes &c.)

the Sixth (sounds)

there followed hail and fire, mingled with blood, and they were cast [1]upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea be- 9 came blood; and there died the third part of the creatures which were in the sea, *even* they that had life; and the third part of the ships was destroyed.

10 And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the 11 waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.

13 And I saw, and I heard [2]an eagle, flying in mid heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

9 And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit of the abyss.

1 Or, *into*

2 Gr. *one eagle.*

3 Gr. *likenesses.*

4 That is, *Destroyer.*

And he opened the pit of the 2 abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And out of the 3 smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth have power. And 4 it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their foreheads. And it was given them 5 that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man. And in those days men 6 shall seek death, and shall in no wise find it; and they shall desire to die, and death fleeth from them. And the [3]shapes 7 of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as men's faces. And they had hair as the hair 8 of women, and their teeth were as *the teeth* of lions. And they 9 had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses rushing to war. And 10 they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months. They have 11 over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek *tongue* he hath the name [4]Apollyon.

The first Woe is past: be- 12 hold, there come yet two Woes hereafter.

And the sixth angel sound- 13

ed, and I heard [1]a voice from the horns of the golden altar
14 which is before God, one saying to the sixth angel, which had the trumpet, Loose the four angels which are bound at the great river Euphrates.
15 And the four angels were loosed, which had been prepared for the hour and day and month and year, that they should kill the third part of
16 men. And the number of the armies of the horsemen was twice ten thousand times ten thousand: I heard the
17 number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates *as* of fire and of hyacinth and of brimstone: and the heads of the horses are as the heads of lions; and out of their mouths proceedeth fire and smoke and
18 brimstone. By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out of their
19 mouths. For the power of the horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads; and with them
20 they do hurt. And the rest of mankind, which were not killed with these plagues, repented not of the works of their hands, that they should not worship [2]devils, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see,
21 nor hear, nor walk: and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

10 And I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of
2 fire; and he had in his hand a little book open: and he set his right foot upon the sea, and his left upon the earth;
3 and he cried with a great voice, as a lion roareth: and when he cried, the seven thunders
4 uttered their voices. And when the seven thunders uttered *their voices*, I was about to write: and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered, and write
5 them not. And the angel which I saw standing upon the sea and upon the earth lifted up
6 his right hand to heaven, and sware by him that liveth [3]for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, [4]and the sea and the things that are therein, that there
7 shall be [5]time no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the
8 prophets. And the voice which I heard from heaven, *I heard it* again speaking with me, and saying, Go, take the book which is open in the hand of the angel that standeth upon the
9 sea and upon the earth. And I went unto the angel, saying unto him that he should give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as
10 honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my
11 belly was made bitter. And they say unto me, Thou must

1 Gr. *one voice.*

2 Gr. *demons.*

3 Gr. *unto the ages of the ages.*

4 Some ancient authorities omit *and the sea and the things that are therein.*

5 Or, *delay*

The Angel with the little Book
(The Open and eat...)

The Fate of the City & the Temple

The Seventh Angel sounds

prophesy again [1]over many peoples and nations and tongues and kings.

11 And there was given me a reed like unto a rod: [2]and one said, Rise, and measure the temple of God, and the altar, and them that worship 2 therein. And the court which is without the temple [3]leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot 3 forty and two months. And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, 4 clothed in sackcloth. These are the two olive trees and the two [4]candlesticks, standing before the Lord of the 5 earth. And if any man desireth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man shall desire to hurt them, in this manner must he 6 be killed. These have the power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they 7 shall desire. And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome 8 them, and kill them. And their [5]dead bodies *lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also their 9 Lord was crucified. And from among the peoples and tribes and tongues and nations do *men* look upon their [5]dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb.

1 Or, *concerning*

2 Gr. *saying.*

3 Gr. *cast without.*

4 Gr. *lampstands.*

5 Gr. *carcase.*

6 Gr. *names of men, seven thousand.*

7 Gr. *unto the ages of the ages.*

10 And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth. 11 And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them which beheld them. 12 And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them. 13 And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake [6]seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.

14 The second Woe is past: behold, the third Woe cometh quickly.

15 And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign [7]for ever and ever. 16 And the four and twenty elders, which sit before God on their thrones, fell upon their faces, and worshipped God, 17 saying, We give thee thanks, O Lord God, the Almighty, which art and which wast; because thou hast taken thy great power, and didst reign. 18 And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and *the time* to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.

19 And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his [1]covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

12 And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; 2 and she was with child: and she crieth out, travailing in birth, and in pain to be delivered. 3 And there was seen another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and upon his heads 4 seven diadems. And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was about to be delivered, that when she was delivered, he might devour her 5 child. And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and 6 unto his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.

7 And there was war in heaven: Michael and his angels *going forth* to war with the dragon; and the dragon war- 8 red and his angels; and they prevailed not, neither was their place found any more 9 in heaven. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole [2]world; [3]he was cast down to the earth, and his angels were cast down with him. And I heard a 10 great voice in heaven, saying, [3]Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night. And they overcame him be- 11 cause of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. Therefore rejoice, 12 O heavens, and ye that [4]dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.

And when the dragon saw 13 that he was cast down to the earth, he persecuted the woman which brought forth the man *child*. And there were 14 given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And 15 the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream. And the earth holped 16 the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth. And the dragon waxed wroth 17 with the woman, and went away to make war with the rest of her seed, which keep the commandments of God, and hold the testimony of Jesus: and he stood upon the 13 sand of the sea.

And I saw a beast coming up out of the sea, having ten horns and seven heads, and

1 Or, *testament*

2 Gr. *inhabited earth.*

3 Or, *Now is the salvation, and the power, and the kingdom, become our God's, and the authority is become his Christ's*

4 Gr. *tabernacle.*

The Woman & the Dragon, and
the Child

renewed on earth

The War in Heaven

The Beast coming out of the
Sea.

The Lamb on Mt Zion

The Beast coming out of the Earth

on his horns ten diadems, and upon his heads names of
2 blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and
3 great authority. And *I saw* one of his heads as though it had been [1]smitten unto death; and his death-stroke was healed: and the whole earth won-
4 dered after the beast; and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him?
5 and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority [2]to continue forty and two
6 months. And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, *even* them
7 that [3]dwell in the heaven. [4]And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation.
8 And all that dwell on the earth shall worship him, *every one* whose name hath not been [5]written in the book of life of the Lamb that hath been slain from the foundation of
9 the world. If any man hath
0 an ear, let him hear. [6]If any man [7]*is* for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.
11 And I saw another beast coming up out of the earth; and he had two horns like

1 Gr. *slain.*

2 Or, *to do* his works *during* See Dan. xi. 28.

3 Gr. *tabernacle.*

4 Some ancient authorities omit *And it was given ... overcome them.*

5 Or, *written from the foundation of the world in the book ... slain*

6 The Greek text in this verse is somewhat uncertain.

7 Or, leadeth *into captivity*

8 Some ancient authorities read *that even the image of the beast should speak; and he shall cause &c.*

9 Some ancient authorities read *Six hundred and sixteen.*

unto a lamb, and he spake as a dragon. And he exerciseth 12
all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. And he 13
doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And 14
he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, who hath the stroke of the sword, and lived. And it was 15
given *unto him* to give breath to it, *even* to the image of the beast, [8]that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed. And 16
he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; and that no man should be 17
able to buy or to sell, save he that hath the mark, *even* the name of the beast or the number of his name. Here is 18
wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is [9]Six hundred and sixty and six.

And I saw, and behold, the **14**
Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. And I 2
heard a voice from heaven, as the voice of many waters,

and as the voice of a great thunder: and the voice which I heard *was* as *the voice* of harpers harping with their
8 harps: and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, *even* they that had been purchased
4 out of the earth. These are they which were not defiled with women; for they are virgins. These *are* they which follow the Lamb whithersoever he goeth. These were purchased from among men, *to be* the firstfruits unto God
5 and unto the Lamb. And in their mouth was found no lie: they are without blemish.
6 And I saw another angel flying in mid heaven, having an eternal gospel to proclaim unto them that [1] dwell on the earth, and unto every nation and tribe and tongue and peo-
7 ple; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgement is come: and worship him that made the heaven and the earth and sea and fountains of waters.
8 And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.
9 And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his
10 hand, he also shall drink of the wine of the wrath of God, which is [2] prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:
11 and the smoke of their torment goeth up [3] for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark
12 of his name. Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.
13 And I heard a voice from heaven saying, Write, Blessed are the dead which die [4] in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; for their works follow with them.
14 And I saw, and behold, a white cloud; and on the cloud *I saw* one sitting like unto [5] a son of man, having on his head a golden crown, and in his hand a sharp sickle.
15 And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is [6] overripe.
16 And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.
17 And another angel came out from the temple which is in heaven, he also having a sharp
18 sickle. And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully
19 ripe. And the angel cast his sickle into the earth, and gathered the [7] vintage of the earth, and cast it into the winepress, the great *winepress*, of the wrath of God.
20 And the

1 Gr. *sit.*
2 Gr. *mingled.*
3 Gr. *unto ages of ages.*
4 Or, *in the Lord. From henceforth, yea, saith the Spirit*
5 Or, *the Son*
6 Gr. *dried up.*
7 Gr. *vine.*

"Blessed are the dead"

Heavenly Proclamations:—
Eternal Goodtidings

The harvest of the earth is ripe

"Fallen is Babylon"

The Wine-press of God's Wrath

The Wine of God's wrath

and their Commission.

The Seven Angels with the Seven Plagues

The Song of Moses & the Lamb their praise

The first pours wrath upon the Earth

The second into the Sea

The third into the Rivers Fountains

They come out from the Temple receive bowls of wrath

The fourth on the Sun

The fifth upon the Throne Beast

The sixth upon the Great River Euphrates

winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

15 And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, *which are* the last, for in them is finished the wrath of God.

2 And I saw as it were a glassy sea mingled with fire; and them that come victorious from the beast, and from his image, and from the number of his name, standing [1] by the glassy sea, having harps
3 of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou
4 King of the [2] ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

5 And after these things I saw, and the temple of the tabernacle of the testimony in
6 heaven was opened: and there came out from the temple the seven angels that had the seven plagues, arrayed [3] with *precious* stone, pure *and* bright, and girt about their breasts
7 with golden girdles. And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth [4] for ever and
8 ever. And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

1 Or, *upon*

2 Many ancient authorities read *nations.*

3 Many ancient authorities read *in linen.*

4 Gr. *unto the ages of the ages.*

5 Or, *there came*

6 Gr. *soul of life.*

7 Some ancient authorities read *and they became.*

8 Or, *judge. Because they . . . prophets, thou hast given them blood also to drink*

9 Or, *him*

16 And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth.

2 And the first went, and poured out his bowl into the earth; and [5] it became a noisome and grievous sore upon the men which had the mark of the beast, and which worshipped his image.

3 And the second poured out his bowl into the sea; and [5] it became blood as of a dead man; and every [6] living soul died, *even* the things that were in the sea.

4 And the third poured out his bowl into the rivers and the fountains of the waters;
5 and [5] it became blood. And I heard the angel of the waters saying, Righteous art thou, which art and which wast, thou Holy One, because thou
6 didst thus [8] judge: for they poured out the blood of saints and prophets, and blood hast thou given them to drink: they are worthy. And I heard
7 the altar saying, Yea, O Lord God, the Almighty, true and righteous are thy judgements.

8 And the fourth poured out his bowl upon the sun; and it was given unto [9] it to scorch
9 men with fire. And men were scorched with great heat: and they blasphemed the name of the God which hath the power over these plagues; and they repented not to give him glory.

10 And the fifth poured out his bowl upon the throne of the beast; and his kingdom was darkened; and they gnawed
11 their tongues for pain, and they blasphemed the God of heaven because of their pains and their sores; and they repented not of their works.

12 And the sixth poured out his bowl upon the great river,

the *river* Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that *come* 13 from the sunrising. And I saw *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as 14 it were frogs: for they are spirits of [1]devils, working signs; which go forth [2]unto the kings of the whole [3]world, to gather them together unto the war of the great day of 15 God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) 16 And they gathered them together into the place which is called in Hebrew Har-Magedon.

17 And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done: 18 and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since [4]there were men upon the earth, so great an earthquake, so mighty. 19 And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness 20 of his wrath. And every island fled away, and the mountains 21 were not found. And great hail, *every stone* about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.

17 And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgement of the great harlot that sitteth upon many waters; with whom 2 the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her 3 fornication. And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-coloured beast, [5]full of names of blasphemy, having seven 4 heads and ten horns. And the woman was arrayed in purple and scarlet, and [6]decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, [7]even the unclean things 5 of her fornication, and upon her forehead a name written, [8]MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. And I saw the 6 woman drunken with the blood of the saints, and with the blood of the [9]martyrs of Jesus. And when I saw her, I wondered with a great wonder. 7 And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. The beast that 8 thou sawest was, and is not; and is about to come up out of the abyss, [10]and to go into perdition. And they that dwell on the earth shall wonder, *they* whose name hath not been written [11]in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and [12]shall come. Here 9 is the [13]mind which hath wisdom. The seven heads are seven mountains, on which

1 Gr. *demons.*

2 Or, *upon*

3 Gr. *inhabited earth.*

4 Some ancient authorities read *there was a man.*

5 Or, *names full of blasphemy*

6 Gr. *gilded.*

7 Or, *and of the unclean things*

8 Or, *a mystery, BABYLON THE GREAT*

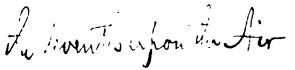
9 Or, *witnesses*

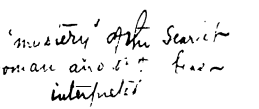
10 Some ancient authorities read *and he goeth.*

11 Gr. *on.*

12 Gr. *shall be present.*

13 Or, *meaning*





10 the woman sitteth: and [1] they
are seven kings; the five are
fallen, the one is, the other is
not yet come; and when he
cometh, he must continue a
11 little while. And the beast
that was, and is not, is him-
self also an eighth, and is of
the seven; and he goeth into
12 perdition. And the ten horns
that thou sawest are ten kings,
which have received no king-
dom as yet; but they receive
authority as kings, with the
13 beast, for one hour. These
have one mind, and they give
their power and authority un-
14 to the beast. These shall war
against the Lamb, and the
Lamb shall overcome them,
for he is Lord of lords, and
King of kings; and they *also*
shall overcome that are with
him, called and chosen and
15 faithful. And he saith unto
me, The waters which thou
sawest, where the harlot sit-
teth, are peoples, and mul-
titudes, and nations, and
16 tongues. And the ten horns
which thou sawest, and the
beast, these shall hate the
harlot, and shall make her
desolate and naked, and shall
eat her flesh, and shall burn
17 her utterly with fire. For God
did put in their hearts to do
his mind, and to come to one
mind, and to give their king-
dom unto the beast, until the
words of God should be ac-
18 complished. And the woman
whom thou sawest is the great
city, which [2] reigneth over the
kings of the earth.

18 After these things I saw
another angel coming down
out of heaven, having great
authority; and the earth was
2 lightened with his glory. And
he cried with a mighty voice,
saying, Fallen, fallen is Baby-
lon the great, and is become
a habitation of [3] devils, and a

1 Or, *there are*

2 Gr. *hath a kingdom.*

3 Gr. *demons.*

4 Or, *prison*

5 Some authorities read *of the wine ... have drunk.*

6 Some ancient authorities omit *the wine of.*

7 Or, *luxury*

8 Or, *elave together*

9 Or, *luxurious*

10 Some ancient authorities omit *the Lord.*

11 Or, *luxuriously*

12 Gr. *cargo.*

[4] hold of every unclean spirit,
and a [4] hold of every unclean
and hateful bird. For [5] by [6] the 3
wine of the wrath of her for-
nication all the nations are
fallen; and the kings of the
earth committed fornication
with her, and the merchants
of the earth waxed rich by the
power of her [7] wantonness.

And I heard another voice 4
from heaven, saying, Come
forth, my people, out of her,
that ye have no fellowship
with her sins, and that ye re-
ceive not of her plagues: for 5
her sins [8] have reached even
unto heaven, and God hath re-
membered her iniquities. Ren- 6
der unto her even as she ren-
dered, and double *unto her*
the double according to her
works: in the cup which she
mingled, mingle unto her dou-
ble. How much soever she 7
glorified herself, and waxed
[9] wanton, so much give her
of torment and mourning: for
she saith in her heart, I sit a
queen, and am no widow, and
shall in no wise see mourn-
ing. Therefore in one day 8
shall her plagues come, death,
and mourning, and famine;
and she shall be utterly burn-
ed with fire; for strong is [10] the
Lord God which judged her.
And the kings of the earth, 9
who committed fornication
and lived [11] wantonly with her,
shall weep and wail over her,
when they look upon the 10
smoke of her burning, stand-
ing afar off for the fear of
her torment, saying, Woe, woe,
the great city, Babylon, the
strong city! for in one hour
is thy judgement come. And 11
the merchants of the earth
weep and mourn over her, for
no man buyeth their [12] mer-
chandise any more; [12] mer- 12
chandise of gold, and silver,
and precious stone, and pearls,

and fine linen, and purple, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and marble;
13 and cinnamon, and [1] spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and *merchandise* of horses and chariots and [2] slaves; and
14 [3] souls of men. And the fruits which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and *men* shall find them no more
15 at all. The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping
16 and mourning; saying, Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet, and [4] decked with gold and precious
17 stone and pearl! for in one hour so great riches is made desolate. And every shipmaster, and every one that saileth any whither, and mariners, and as many as [5] gain their living
18 by sea, stood afar off, and cried out as they looked upon the smoke of her burning, saying, What *city* is like the great
19 city? And they cast dust on their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, wherein were made rich all that had their ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou
20 heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgement on her.
21 And [6] a strong angel took up a stone as it were a great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all. And
22 the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, [7] of whatsoever craft, shall be found any more at all in thee; and the voice of a millstone shall be heard
23 no more at all in thee; and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived. And in her
24 was found the blood of prophets and of saints, and of all that have been slain upon the earth.

19 After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong
2 to our God: for true and righteous are his judgements; for he hath judged the great harlot, which did corrupt the earth with her fornication, and he hath avenged the blood of
3 his servants at her hand. And a second time they [8] say, Hallelujah. And her smoke goeth
4 up [9] for ever and ever. And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah. And
5 a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the small and the great. And I heard
6 as it were the voice of a great multitude, and as the voice of many waters, and as the voice

1 Gr. *amomum.*

2 Gr. *bodies.*

3 Or, *lives*

4 Gr. *gilded.*

5 Gr. *work the sea.*

6 Gr. *one.*

7 Some ancient authorities omit *of whatsoever craft.*

8 Gr. *have said.*

9 Gr. *unto the ages of the ages.*

The Fourfold Kalleiyan

its
and completeness
Symbolized

The Birds of Prey invited to a Feast

The Beast & False Prophet cast into the Lake of fire

The Word of God appears

Satan bound
~~The Abbettors confined~~ in the Abyss

The millennial reign

of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth.
7 Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made her-
8 self ready. And it was given unto her that she should array herself in fine linen, bright *and* pure: for the fine linen is the righteous acts of the
9 saints. And he saith unto me, Write, Blessed are they which are bidden to the marriage supper of the Lamb. And he saith unto me, These are true
10 words of God. And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.
11 And I saw the heaven opened; and behold, a white horse, and he that sat thereon, [1] called Faithful and True; and in righteousness he doth judge
12 and make war. And his eyes *are* a flame of fire, and upon his head *are* many diadems; and he hath a name written, which no one knoweth but
13 he himself. And he *is* arrayed in a garment [2] sprinkled with blood: and his name is called
14 The Word of God. And the armies which are in heaven followed him upon white horses, clothed in fine linen, white *and*
15 pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the [3] winepress of the fierceness of the wrath of Al-
16 mighty God. And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

1 Some ancient authorities omit *called*.

2 Some ancient authorities read *dipped in*.

3 Gr. *wine-press of the wine of the fierceness*.

4 Gr. *one*.

5 Or, *military tribunes* Gr. *chiliarchs*.

6 Gr. *upon*.

And I saw [4] an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come *and* be gathered together unto the great supper of God; that ye may eat the flesh of kings, and the flesh of [5] captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.
And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image: they twain were cast alive into the lake of fire that burneth with brimstone: and the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh.
And I saw an angel coming down out of heaven, having the key of the abyss and a great chain [6] in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.
And I saw thrones, and they

sat upon them, and judgement was given unto them: and *I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years.
5 The rest of the dead lived not until the thousand years should be finished. This is the first
6 resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no [1]power; but they shall be priests of God and of Christ, and shall reign with him [2]a thousand years.
7 And when the thousand years are finished, Satan shall be loosed out of his prison,
8 and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is
9 as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down [3]out of heaven,
10 and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night [4]for ever and ever.
11 And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place
12 for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up 13
the dead which were in it; and death and Hades gave up the dead which were in them: and they were judged every man according to their works. And death and Hades 14
were cast into the lake of fire. This is the second death, *even* the lake of fire. And if any 15
was not found written in the book of life, he was cast into the lake of fire.

And I saw a new heaven **21**
and a new earth: for the first heaven and the first earth are passed away; and the sea
is no more. And I saw [5]the 2
holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And 3
I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall [6]dwell with them, and they shall be his peoples, and God himself shall be with them, [7]*and be* their God: and 4
he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth 5
on the throne said, Behold, I make all things new. And he saith, [8]Write: for these words are faithful and true. And 6
he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that over- 7
cometh shall inherit these things; and I will be his God,

1 Or, *authority*

2 Some ancient authorities read *the.*

3 Some ancient authorities insert *from God.*

4 Gr. *unto the ages of the ages.*

5 Or, *the holy city Jerusalem coming down new out of heaven*

6 Gr. *tabernacle.*

7 Some ancient authorities omit, and be *their God.*

8 Or, *Write, These words are faithful and true.*

The Consummation:

The new heaven & the

Satan loosed

The final judgment

The Holy City coming down
out of Heaven

8 and he shall be my son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *shall be* in the lake that burneth with fire and brimstone; which is the second death.

9 And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will shew thee the bride, the wife of the Lamb.

10 And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God,

11 having the glory of God: her [1]light was like unto a stone most precious, as it were a jasper stone, clear as crystal:

12 having a wall great and high; having twelve [2]gates, and at the [2]gates twelve angels; and names written thereon, which are *the names* of the twelve tribes of the children

13 of Israel: on the east were three [2]gates; and on the north three [2]gates; and on the south three [2]gates; and on the west

14 three [2]gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles

15 of the Lamb. And he that spake with me had for a measure a golden reed to measure the city, and the [2]gates there-

16 of, and the wall thereof. And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal.

17 And he measured the wall thereof, a hundred and forty and four cubits, *according to* the measure of a man, that is, of an angel. And the building 18
of the wall thereof was jasper: and the city was pure gold, like unto pure glass. The 19
foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, [3]sapphire; the third, chalcedony; the fourth, emerald; the fifth, sar- 20
donyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, [4]jacinth; the twelfth, amethyst. And the 21
twelve [2]gates were twelve pearls; each one of the several [2]gates was of one pearl: and the street of the city was pure gold, [5]as it were transparent glass. And I saw no 22
temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of 23
the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, [6]and the lamp thereof is the Lamb. And the nations shall walk 24
[7]amidst the light thereof: and the kings of the earth do bring their glory into it. And the 25
[2]gates thereof shall in no wise be shut by day (for there shall be no night there): and they 26
shall bring the glory and the honour of the nations into it: and there shall in no wise 27
enter into it anything [8]unclean, or he that [9]maketh an abomination and a lie: but only they which are written in the Lamb's book of life. And **22**
he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of [10]the Lamb, in 2
the midst of the street thereof. And on this side of the river and on that was [11]the

1 Gr. *luminary.*

2 Gr. *portals.*

3 Or, *lapis lazuli*

4 Or, *sapphire*

5 Or, *transparent as glass*

6 Or, *and the Lamb, the lamp thereof*

7 Or, *by*

8 Gr. *common.*

9 Or, *doeth*

10 Or, *the Lamb. In the midst of the street thereof, and on either side of the river, was the tree of life*

11 Or, *a tree*

tree of life, bearing twelve [1]*manner of* fruits, yielding its fruit every month: and the leaves of the tree were for the
3 healing of the nations. And there shall be [2]no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall
4 do him service; and they shall see his face; and his name *shall be* on their foreheads.
5 And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign [3]for ever and ever.
6 And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must
7 shortly come to pass. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.
8 And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which
9 shewed me these things. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God.
10 And he saith unto me, Seal not up the words of the prophecy of this book; for the
11 time is at hand. He that is unrighteous, let him do unrighteousness [4]still: and he that is filthy, let him be made filthy [4]still: and he that is righteous, let him do right-

[1] Or, *crops of fruit*

[2] Or, *no more any thing accursed*

[3] Gr. *unto the ages of the ages.*

[4] Or, *yet more*

[5] Or, *wages*

[6] Or, *the authority over*

[7] Gr. *portals.*

[8] Or, *doeth*

[9] Gr. *over.*

[10] Or, *Both*

[11] Gr. *upon.*

[12] Or, *even from the things which are written*

[13] Some ancient authorities add *Christ.*

[14] Two ancient authorities read *with all.*

eousness [4]still: and he that is holy, let him be made holy [4]still. Behold, I come quickly; and my [5]reward is with me, to render to each man according as his work is. I 12 13
am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed 14
are they that wash their robes, that they may have [6]the right *to come* to the tree of life, and may enter in by the [7]gates into the city. Without are the 15
dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and [8]maketh a lie.
I Jesus have sent mine an- 16
gel to testify unto you these things [9]for the churches. I am the root and the offspring of David, the bright, the morning star.
[10]And the Spirit and the 17
bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.
I testify unto every man that 18
heareth the words of the prophecy of this book, If any man shall add [11]unto them, God shall add [11]unto him the plagues which are written in this book: and if any man 19
shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, [12]which are written in this book.
He which testifieth these 20
things saith, Yea: I come quickly. Amen: come, Lord Jesus.
The grace of the Lord Jesus [13] 21
be [14]with the saints. Amen.

Conclusion

List of readings and renderings preferred by the American Committee, recorded at their desire. See Preface, page ix.

CLASSES OF PASSAGES.

I. Strike out "S." (i.e. Saint) from the title of the Gospels and from the heading of the pages.

II. Strike out "the Apostle" from the title of the Pauline Epistles, and "of Paul the Apostle" from the title of the Epistle to the Hebrews; strike out the word "General" from the title of the Epistles of James, Peter, 1 John, and Jude; and let the title of the Revelation run "The Revelation of John."

III. For "Holy Ghost" adopt uniformly the rendering "Holy Spirit"

IV. At the word "worship" in Matt. ii. 2, etc., add the marginal note "The Greek word denotes an act of reverence, whether paid to man (see chap. xviii. 26) or to God (see chap. iv. 10)."

V. Put into the text uniformly the marginal rendering "through" in place of "by" when it relates to prophecy, viz. in Matt. ii. 5, 17, 23; iii. 3; iv. 14; viii. 17; xii. 17; xlii. 35; xxi. 4; xxiv. 15; xxvii. 9; Luke xviii. 31; Acts ii. 16; xxviii. 25.

VI. For "tempt" ("temptation") substitute "try" or "make trial of" ("trial") wherever enticement to what is wrong is not evidently spoken of; viz. in the following instances: Matt iv. 7; xvi. 1; xix. 3; xxii. 18, 35; Mark viii. 11; x. 2; xii. 15; Luke iv. 12; x. 25; xi. 16; xxii. 28; John viii. 6; Acts v. 9; xv. 10; 1 Cor. x. 9; Heb. iii. 8, 9; 1 Pet. i. 6.

VII. Substitute modern forms of speech for the following archaisms, viz "who" or "that" for "which" when used of persons; "are" for "be" in the present indicative; "know" "knew" for "wot" "wist"; "drag" or "drag away" for "hale."

VIII. Substitute for "devil" ("devils") the word "demon" ("demons") wherever the latter word is given in the margin (or represents the Greek words *δαίμων, δαιμόνιον*); and for "possessed with a devil" (or "devils") substitute either "demoniac" or "possessed with a demon" (or "demons").

IX. After "baptize" let the marg. "Or, *in*" and the text "with" exchange places.

X. Let the word "testament" be everywhere changed to "covenant" (without an alternate in the margin), except in Heb. ix. 15–17.

XI. Wherever "patience" occurs as the rendering of *ὑπομονή* add "stedfastness" as an alternate in the margin, except in 2 Cor. i. 6; James v. 11; Luke viii. 15; Heb. xii. 1.

XII. Let *ἀσσάριον* (Matt. x. 29; Luke xii. 6) be translated "penny," and *δηνάριον* "shilling," except in Matt. xxii. 19; Mark xii. 15; Luke xx. 24, where the name of the coin, "a denarius," should be given.

XIII. Against the expression "the God and Father of our Lord Jesus Christ" add the marginal rendering "Or, *God and the Father*"

etc.; viz. in Rom. xv. 6; 2 Cor. i. 3; xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. And against the expression "our God and Father" add the marg. "Or, *God and our Father*"; viz. in Gal. i. 4; Phil. iv. 20; 1 Thess. i. 3; iii 11, 13; James i. 27. And against the expression "his God and Father" add the marg. "Or, *God and his Father*", viz. in Rev. i. 6.

XIV. Let the use of "fulfil" be confined to those cases in which it denotes "accomplish," "bring to pass," or the like.

MATTHEW.

III. 7 Against "to his baptism" add marg. Or, *for baptism*

10 For "is the axe laid unto" read "the axe lieth at" So in Luke iii. 9.

VI. 11 Let the marg. read Gr. *our bread for the coming day*, or *our needful bread*. So in Luke xi. 3.

27 For "his stature" read "the measure of his life" (with marg. Or, *his stature*) So in Luke xii. 25.

VIII. 4 Here and in Matt xxvii. 65; Mark i. 44, for "go thy [your] way" read simply "go"

IX. 6,8 For "power" read "authority" (see marg. 6) So in Mark ii. 10; Luke v. 24.

X. 39 "life" strike out the marg. So in xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 33; John xii. 25.

XII. 23 For "Is this the son of David?" read "Can this be the son of David?" [comp. John iv. 29.]

31 "unto men" strike out the marg.

XIX. 14 For "of such is" read "to such belongeth" with marg Or, *of such is* So in Mark x. 14; Luke xviii. 16.

XX. 1 For "that is" read "that was"

XXII. 23 For marg. 5 read "Many ancient authorities read *saying*."

XXIII. 9 For "Father, which is in heaven" read "Father, *even* he who is in heaven."

23 For "judgement" read "justice" So in Luke xi. 42.

XXVI. 29 For "I will not drink" read "I shall not drink" Similarly in Mark xiv. 25; Luke xxii. 16, 18.

XXVII. 27 For "palace" read "Prætorium" with marg. Or, *palace* [as in Mark xv. 16] So in John xviii. 28, 33; xix. 9.

MARK.

II. 4, 9, 11, 12 "bed" add marg. Or, *pallet* So in vi. 55; John v. 8, 9, 10, 11, 12; Acts v. 15; ix. 33.

VII. 4 For "wash" read "bathe" [comp. Luke xi. 38.]

X. 13 For "brought" read "were bringing" So in Luke xviii. 15.

32 "and they that followed" etc. omit the marg.

45 For "For verily" etc. read "For the Son of man also" etc.

XI. 24 For "have received" read "receive" with marg. Gr. *received*.

XIV. 3 For "spikenard" read "pure nard" (with marg. Or, *liquid nard*), and omit marg. 2 So in John xii. 3.

LUKE.

I. 35 Let the text run "wherefore also the holy thing which is begotten shall be called the Son of God" with the present text in the margin.

70 For "since the world began" read "of old" Similarly Acts iii. 21; xv. 18.

II. 34 For "and rising up" read "and the rising"

37 For "even for" read "even unto"

III. 14 For "Do violence to no man" etc. read "Extort from no man by violence, neither accuse *any one* wrongfully" and omit marg. [11]

20 For "added yet this above all" read "added this also to them all"

IV. 1 For "by the Spirit" read "in the Spirit" and omit the marg.

VI. 16 For "was the traitor" read "became a traitor"

VIII. 3 For "Chuza" read "Chuzas"

29 For "commanded" read "was commanding"

33 For "were choked" read "were drowned"

IX. 12 For "victuals" read "provisions"

18 For "alone" read "apart"

46 For "should be greatest" read "was the greatest"

XI. 38 For "washed" read "bathed himself" [comp. Mark vii. 4.]

XII. 49 For "what will I" etc. read "what do I desire" (with the marg Or, *how I would that it were already kindled!*)

XIII. 32 "I am perfected" add marg. Or, *I end my course*

XV. 16 For "have been filled" read "have filled his belly" (with the marg. Many ancient authorities read *have been filled.*)

XVII. 6 Read "If ye had faith" etc. and "it would obey you."

11 For "through the midst of" read "along the borders of" and substitute the present text for marg [4]

XVIII. 5 "lest she wear me" etc. add marg. Or, *lest at last by her coming she wear me out*

7 For "and he" etc. read "and *yet* he" etc. with the marg. Or, *and is he slow to punish on their behalf?*

XIX. 29 For "*the mount* of Olives" read "Olivet" So in xxi. 37; see Acts i. 12.

42 "day" add marg. Some ancient authorities read *thy day.* "peace" add marg. Some ancient authorities read *thy peace.*

XX. 20 "rule" add marg. Or, *ruling power*

XXII. 24 For "is accounted" read "was accounted"

70 For "Ye say that I am" read "Ye say *it*, for I am" and substitute the text for the marg.

XXIII. 2 "Christ a king" omit the marg.

15 "he sent him" etc. add marg. Many ancient authorities read *I sent you to him.*

23 For "instant" read "urgent"

46 Let margin and text exchange places.

XXIV. 30 Read "he took the bread and blessed; and breaking *it* he gave to them"
38 For "reasonings" read "questionings"

JOHN.

I. 3, 10, 17 Substitute the marginal rendering for the text.
II. 17 For "The zeal of thine house" read "Zeal for thy house"
III. 20 For "ill" read "evil" So in v. 29.
21) For "fulfilled" read "made full" [and so xv. 11; xvi. 24; xvii. 13. See "Classes of Passages," XIV.]
V. 27 Substitute the marginal rendering for the text.
VII. 8 For "I go not up yet" read "I go not up" and change the marg. to Many ancient authorities add *yet*.
21, 22 For "marvel. For this cause hath Moses" etc. read "marvel because thereof. Moses hath" etc. and omit the marg.
23 "a man every whit whole" add marg. Gr. *a whole man sound*.
38 For "out of his belly" read "from within him" (with marg. Gr. *out of his belly*.)
VIII. 24, 28 "I am *he*" omit marg.[2] (and the corresponding portion of marg.[5]) So in xiii. 19.
25 Substitute for the present marg. [3] Or, *Altogether that which I also speak unto you*
26 "unto the world" omit marg.[4] "Gr. *into*."
44 For "stood" read "standeth" and omit marg. [6]
52, 53 For "is dead" and "are dead" read "died" [Compare vi. 4), 58.]
58 For "was" read "was born" and omit marg.[10]
X. 8 "before me" add marg. Some ancient authorities omit *before me*.
XII 43 For "the glory of men . . . the glory of God" read "the glory *that is* of men . . . the glory *that is* of God"
XIV. 1 Let marg.[1] and the text exchange places.
14 For "shall ask me anything" read "shall ask anything" and let marg.[5] read Many ancient authorities add *me*.
XVI. 25, 29 For "proverbs" read "dark sayings"
XVII. 24 For "I will" read "I desire"
XVIII. 37 For "Thou sayest that" etc. read "Thou sayest *it*, for I am a king" and substitute the present text for the marg. [comp. Luke xxii. 70.]
XXI. 7 "was naked" add marg. Or, *had on his under garment only*

ACTS OF THE APOSTLES.

II. 47 For "those that were being saved" read "those that were saved" with the text in the marg.
III. 21 For "since the world began" read "from of old"
VIII. 16 For "he was fallen" read "it was fallen"

XIII. 18 For "suffered he their manners" read "as a nursing-father bare he them", and in the marg. read "Many ancient authorities read *suffered he their manners*."
XIV. 9 "made whole" omit marg. [3]
XV. 18 For "from the beginning of the world" read "from of old"
23 For "The apostles and the elder brethren" read "The apostles and the elders, brethren," and put the present text into the marg.
XVII. 22 For "somewhat superstitious" read "very religious" and put the present text in the marg.
XIX. 31 For "chief officers of Asia" read "Asiarchs" (with marg. i.e. officers having charge of festivals in the Roman province of Asia.)
XX. 28 For "God" read "the Lord" (with marg. Some ancient authorities, including the two oldest MSS., read *God*.)
XXI. 10 For "many days" read "some days"
XXIII. 30 "against the man" etc. add marg. Many ancient authorities read *against the man on their part, I sent him to thee, charging* etc.
35 For "hear thy cause" read "hear thee fully"
XXIV. 17 For "many years" read "some years"
XXV. 3 For "laying wait" read "laying a plot"
XXVI. 28 "With but" etc. add marg. Or, *In a little* time
29 "whether with little" etc. add marg. Or, *both in little and in great*, i.e. in all respects
XXVII. 37 Omit marg. [2].

ROMANS.

I. 17 For "by faith" read "from faith" and omit the marg.
18 For "hold down" read "hinder"
II. 12 "have sinned" add marg. Gr. *sinned*.
13 For "a law" read "the law"
14 For "which have no" read "that have not the"
For "having no" read "not having the"
14, 15 Enclose in a parenthesis.
15 "their thoughts" etc. add marg. Or, *their thoughts accusing or else excusing* them *one with another*
18 In marg.[7] for "*provest*" read "*dost distinguish*"
22 Omit the marg.
III. 9 For "in worse case" read "better" and omit the marg.
21 Begin a paragraph.
23 "have sinned" add marg. Gr. *sinned*.
25 "set forth" omit marg.[9] ("*purposed*")
For "by his blood" read "in his blood" (retaining the comma after "faith") and omit marg. [11]
31 Make a paragraph of verse 31.
IV. 1 For "according to the flesh, hath found" read "hath found according to the flesh" and put the present text into the margin.

V. 1 For "let us have" read "we have" and in marg. [4] read Many ancient authorities read *let us have*. So in verses 2, 3 for "let us" read "we" (twice).
7 Omit marg. [6] ("*that which is good*")
VI. 7 "justified" add marg. Or, *released*
VII. 25 For "I myself with the mind serve" read "I of myself with the mind, indeed, serve"
VIII. 3 Let marg. [11] ("*and for sin*") and the text exchange places.
5, 6, 9, 13 For "spirit" read "Spirit"
13 For "mortify" read "put to death" and omit marg. [2]
24 For "by" read "in" (with marg. Or, *by*)
~~26 For "himself" read "itself"~~
34 For "shall condemn" read "condemneth"
IX. 5 For marg. [4] read Or, *flesh: he who is over all, God*, be *blessed for ever*
22 "willing" add marg. Or, *although willing*
XI. 11 Begin the paragraph here instead of at ver. 13.
XII. 1 For "reasonable" read "spiritual" with marg. Gr. *belonging to the reason*.
6 Omit marg. [1] ("*the faith*")
19 Let marg. [7] ("*the wrath* of God") and the text exchange places.

1 CORINTHIANS.

I. 18 For "are perishing . . . are being saved" read "perish . . . are saved" and put the present text into the marg.
19 For "And . . . reject" read "And the discernment of the discerning will I bring to nought"
26 Omit marg. [8] ("Or, have part therein")
II. 6 For "the perfect" read "them that are fullgrown"
8 For "knoweth" read "hath known"
12 For "is of God" read "is from God"
For "are freely given to us by God" read "were freely given to us of God"
13 For "comparing spiritual things with spiritual" read "combining spiritual things with spiritual *words*" and omit marg. [3]
14 "natural" add marg. Or, *unspiritual* Gr. *psychical*.
IV. 8 For "have reigned" read "have come to reign"
9 For "and to angels" read "both to angels" and substitute the present text for the marg.
21 For "meekness" read "gentleness"
V. 10, 11 Let marg. [5] and [6] and the text exchange places.
VII. 6 For "permission" read "concession"
21 Let marg. [1] ("*why, even if*") and the text exchange places.
25 For "faithful" read "trustworthy"
26 For "the present distress" read "the distress that is upon us"
31 For "abusing it" read "using it to the full" and omit the margin.

VIII. 3 For "of him" read "by him"
8 "commend" add marg. Gr. *present.*
IX. 10 "altogether" let "assuredly" be the rendering in the **text**, and substitute "*altogether*" for the marg.
27 "have preached" add marg. Or, *have been a herald*
XI. 10 Omit marg. [8] ("*have authority over*")
19 For "heresies" read "factions" (with marg. Gr. *heresies.*)
27 For "unworthily" read "in an unworthy manner"
XII. 31 Read "And moreover a most excellent way" etc.
XIII. 12 Read "then shall I know fully even as also I was fully known" and omit marg. [3] and [4].
13 Omit marg. [5] ("*but greater than these*")
XIV. 3 For "comfort" read "exhortation"
33, 34 For "of peace; as" etc. read "of peace. As in all the churches of the saints, let" etc. [and begin the paragraph with "As" etc.]
XV. 2 Adopt marg. [7] for the text (substituting "*the word which*" for "*what*").
8 For "as unto . . . time" read "as to the *child* untimely born"
19 Let marg. [4] and the text exchange places.
33 For "Evil company doth corrupt good manners" read "Evil companionships corrupt good morals"
34 For "Awake up" read "Awake to soberness" and omit marg. [10]
44, 46 "natural" add marg. Gr. *psychical.*
51 For "We shall not all" read "We all shall not" and put the present text into the marg.

2 CORINTHIANS.

I. 9 For "answer" read "sentence" (with marg. Gr. *answer.*)
15 For "before" read "first"
24 Read in the text "for in faith ye stand fast"
II. 14 Begin a new paragraph with this verse.
15 For "are being saved . . . are perishing" read "are saved . . . perish" and put the present text into the marg.
III. 9 For "is glory" read "hath glory" and let marg. [10] run Many etc. *For if the ministration of condemnation is glory.*
18 Let marg. [4] and the text exchange places.
Omit marg. [5] ("*the Spirit* which is *the Lord*")
IV. 3 For "are perishing" read "perish" and put the present text into the marg.
VII. 8, 9 For "I do not regret it, though" etc. read "I do not regret it: though I did regret *it* (for I see that that epistle made you sorry, though but for a season), I now rejoice" etc.
XII. 7 Strike out "—wherefore" and add marg. Some ancient authorities read *—wherefore.*

GALATIANS.

I. 7 "which is not another *gospel*: only" etc. add the marg. Or, *which is nothing else save that* etc.
10 Read "For am I now seeking the favour of men or of God" and for "seeking to please" read "striving to please"
II. 1 Strike out marg. [4] ("*in the course of*")
16 For "save" read "but" and omit marg. [2]
20 For "yet I live; *and yet* no longer I" read "and it is no longer I that live" and omit marg. [4]
III. 22 For "hath shut up" read "shut up"
23 Omit marg. [2] ("*the faith*")
24 For "hath been" read "is become"
IV. 12 For "be" read "become"
For "I *am* as" read "I also *am become* as"
16 For "because I tell you" read "by telling you"
19 Substitute a dash for the comma after "you"
V. 1 Substitute marg. [4] ("*For freedom*") for the text.
12 For "cut themselves off" read "go beyond circumcision"
20 Substitute marg. [1] ("*parties*") for the text.
VI. 1 "in any trespass" add marg. Or, *by*
10 "as" add marg. Or, *since*
11 Let the marg. ("*write*") and the text exchange places.

EPHESIANS.

I. 16 For "and which *ye shew*" read "and the love which *ye shew*" and in marg. [9] for "insert" read "omit"
II. 2 For "power" read "powers" (with marg. Gr. *power*.)
III. 13 For "ye faint not" read "I may not faint" (with marg. Or, *ye*)
VI. 9 For "both" read "he who is both"

PHILIPPIANS.

I. 16 To "the one" etc. add marg. Or, *they that are moved by love* do it.
17 To "but the other" etc. add the marg. Or, *but they that are factious proclaim Christ*
22 Read in the text "*if* this shall bring fruit from my work" with marg. Gr. *this is for me fruit of work*.
Omit marg. [5] ("*I do not make known*")
II. 1 For "comfort" read "exhortation"
6 For "being" read "existing" and omit marg. [10]
Let the text run "counted not the being on an equality with God a thing to be grasped" and omit marg. [11]
14 For "disputings" read "questionings"

II. 15 For "may be" read "may become"
III. 8 Substitute marg. [2] ("*refuse*") for the text.
9 For "of God" read "from God"
12 For "apprehend ... apprehended" read "lay hold on ... laid hold on", and in marg. [5] for "*apprehend ... apprehended*" read "*lay hold ... laid hold on*"
13 For "apprehended" read "laid hold"
IV. 4 Omit marg. [9] ("*Farewell*")
19 For "fulfil" read "supply" [Comp. "Classes of Passages," XIV.]

COLOSSIANS.

I. 26 For "from all" read "for"
II. 15 For "having put off from himself" read "having despoiled" and substitute the text for marg. [6]
III. 5 For "Mortify" read "Put to death" and omit marg. [12]
16 For "richly" read "richly;" and omit the semicolon after "wisdom" putting the present text into the marg.

1 THESSALONIANS.

II. 6 Let marg. [1] run *claimed authority*, and then let the marg. and the text exchange places.
IV. 12 For "honestly" read "becomingly"
V. 22 Omit marg. [5] ("*appearance*")

2 THESSALONIANS.

II. 2 For "is *now* present" read "is just at hand"
10 For "are perishing" read "perish" with the text in the marg.
III. 2 Omit marg. [1] ("*the faith*")

1 TIMOTHY.

I. 16 For "hereafter" read "thereafter"
18 Substitute marg. [8] ("*led the way to thee*") for the text.
II. 4 Read "who would have all men to be saved"
15 Let marg. [1] and the text exchange places.
V. 12 For "faith" read "pledge" (with marg. Gr. *faith*.)
VI. 9 For "desire" read "are minded"

2 TIMOTHY.

I. 10 For "incorruption" read "immortality" with marg. Gr. *incorruption*.
II. 26 Read "having been taken captive by him unto his will"; and let marg. [11] run Or, *by him, unto the will of God* Gr. *by him* etc.

TITUS.

I. 2 "before times eternal" add marg. Or, *long ages ago*
II. 13 Let the text and marg. [4] exchange places.
III. 10 For "A man . . . heretical" read "a factious man"

HEBREWS.

I. 7 Omit marg. [7] ("*spirits*")
9 To the first "God" add marg. Or, *O God*
II. 16 Let the text run "For verily not to angels doth he give help, but he giveth help to" etc. (with marg. Gr. *For verily not of angels doth he take hold, but he taketh hold of* etc.)
17 For "might be" read "might become"
III. 9 Let marg. [15] ("*Where*") and the text exchange places.
11 "As" add marg. Or, *So* So in iv. 3.
IV. 2 Let the text and marg. [5] exchange places, reading in marg. "Many ancient authorities" etc.
7 Read "a certain day, To-day, saying in David, so long a time afterward (even as hath been said before), To-day if ye" etc.
VI. 1 For "let us cease" etc. read "leaving [7] the doctrine of the first principles of Christ, let us" with marg. [7] Gr. *the word of the beginning of Christ.*
9 In marg. [1] for "*are near to*" read "*belong to*"
VIII. 8 "finding fault" etc. add marg. Some ancient authorities read *finding fault* with it *he saith unto them.*
IX. 4 Let marg. [6] and the text exchange places.
9 For "parable" read "figure" So in xi. 19.
Omit [4] "*now*"
14 "the eternal Spirit" add marg. Or, his *eternal spirit*
17 Let marg. [5] and the text exchange places.
X. 1 For "they can" read "can" (and for marg. [9] read Many ancient authorities read *they can.*)
22, 23 Let the text and marg. [7] exchange places.
25 For "the assembling of ourselves together" read "our own assembling together"
34 For "[2] ye yourselves have" read "[1] ye have for yourselves" (and omit marg. [2], letting marg. [1] read Many ancient authorities read *that ye have your own selves for a* etc.)
XI. 1 Read "faith is assurance of things hoped for, a conviction" etc.
5 Read in the text "for he hath had witness borne to him that before his translation he had been" etc. with the present text in the marg.
XII. 3 For "themselves" read "himself" (and let marg. [1] run Many ancient authorities read *themselves.*)
17 For "rejected (for . . . of repentance)" read "rejected; for he found no place for a change of mind *in his father*" with marg. Or, *rejected (for he found no place of repentance)*, etc. Or, *rejected; for . . . of repentance* etc.

XIII. 18 For "honestly" read "honourably"
20 For "the eternal" read "an eternal"
24 "They of" add marg. Or, *The* brethren *from*

JAMES.

I. 3 For "proof" read "proving"
17 For "boon" read "gift"
III. 1 For "many" read "many *of you*"
IV. 4 "adulteresses" add marg. That is, *who break your marriage vow to God.*

1 PETER.

II. 2 In marg. [9] for "*reasonable*" read "*belonging to the reason.*"
V. 2 For "according unto God" read "according to *the will of* God" (and so in marg. [4]). Comp. Rom. viii. 27.

2 PETER.

I. 1 Let marg. [4] and the text exchange places.
7 For "love of the brethren" read "brotherly kindness" (twice) with marg. Gr. *love of the brethren.*
17 For "came such a voice to him from the excellent glory" read "was borne such a voice to him by the Majestic Glory" and omit marg. [12]
18 For "come" read "borne" and omit marg. [13]
II. 13 For "love-feasts" read "deceivings" and in marg. [12] read Some ancient authorities read *love-feasts.*

1 JOHN.

III. 19, 20 For "him, whereinsoever . . . because God" etc. read "him: because if our heart condemn us, God" etc. (with the present text in the marg.)
V. 18 Substitute marg. [3] for the text, and add marg. [3] Some ancient manuscripts read *him.*

2 JOHN.

1 (and 5) "lady" add marg. Or, *Cyria*

3 JOHN.

4 dele marg. [2]
8 For "with the truth" read "for the truth"

JUDE.

1 For "Judas" read "Jude" and add marg. Gr. *Judas.*

4 For "set forth" read "written of beforehand" putting the present text into the marg.
22 Against "And on some" etc. add the marg. Some ancient authorities read *And some refute while they dispute with you.*

REVELATION.

I. 8 Omit marg. [8] ("*the Lord, the God*")
13 Omit marg. [11] ("*the Son of man*")
III. 2 For "fulfilled" read "perfected"
IV. 6 "of the throne" add marg. Or, *before* [comp. v. 6; vii. 17.]
V. 6 "in the midst of the throne" etc. add marg. Or, *between the throne with the four living creatures, and the elders*
VI. 6 "A measure" etc. add marg. [instead of marg. [3] and [4]] Or, *A chœnix* (i.e. about a quart) *of wheat for a shilling*—implying great scarcity.
11 For "be fulfilled" read "be fulfilled *in number*" and then let the marg. and the text exchange places.
VII. 17 "of the throne" add marg. Or, *before* (See iv. 6.)
X. 6 Substitute marg. [5] ("*delay*") for the text.
XII. 4 For "stood ... was ... was ... might" read "standeth ... is ... is ... may"
XIII. 1 "he stood" add marg. Some ancient authorities read *I stood* etc., connecting the clause with what follows.
8 Let marg. [5] and the text exchange places. [Comp. xvii. 8.]
XIV. 6 For "an eternal gospel" read "eternal good tidings"
15 For "over-ripe" read "ripe" with marg. Gr. *become dry.*
XV. 2 For "that come" read "that come off"
XVI. 9 For "the God" read "God"
16 "Har-Magedon" add marg. Or, *Ar-Magedon*
XIX. 15 For "of Almighty God" read "of God, the Almighty"
XXII. 3 For "do him service" read "serve him"

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Errata

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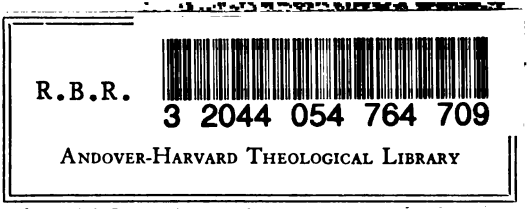
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